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FRIENDSHIP WITH GOD.

WHEN reflecting on the sweetness and joy embodied to every heart in the realization of friendship with kindred minds, it is the more strange that the soul so rarely rises to the privilege, unquestionably its own, offered in this same beautiful relationship as uniting it to its Creator.

The failure thus to grasp and appropriate its possibilities, would be more readily understood had its conception been left purely to devout aspiration, or the fervent imagination of man. But as though both to stimulate and to answer such yearnings of the soul, not only has the existence of this tie revealed itself clearly in the history of countless lives, but for man's comfort and encouragement, its reality is faithfully chronicled in the annals of God's Word.

That for our first parents in the days of their sinless purity such should have been the natural bond making joyous their fulness of union with their Maker, we can readily understand, a bond so real as to find its expression in familiar figures of speech representing Him as "walking" visibly and holding audible converse with these His children amid the uncorrupted solitudes of Eden. But that the tie should not have been irrevocably broken and the priceless privilege eternally forfeited, by man's fall, appears to be beyond the credulity of those upon whom has come the shadow of that fall. That such was not man's irretrievable loss, presents in truth a crowning evidence of divine love and forbearance; but that it yet was left him—this inestimable gift and privilege—open still to man's grasp, is abundantly and comfortingly recorded, or else as clearly indicated.

Thus can we without effort readily infer the sweet bond linking in close union the soul of the gentle Abel to Him who, with the clear penetration, the inner gaze of friendship, recognized the sincerity and purity of the offering tendered, and found it acceptable in His sight. So may we divine it as the joy of Enos, the son of Seth, in whose day, and presumably under whose influence, "men began to call upon the Name of the Lord"; as the blessed privilege, in yet higher degree, of righteous Enoch, whose walk and intercourse with the Unseen was so close that, rending the earthly veil, "God took him" that he might be with Him forever.

Beautiful the inference in the life record of these, and others. But how full and unrestricted is the revelation disclosing the daily companionship, the closeness of intercommunion as between the Invisible and him preëminently known as "the friend of God." A most helpful study, truly, of the life of the patriarch is afforded from this view-point, distinctively traced through the interviews recorded, the beautiful portrayal of love, power, and comprehension on the one side, of reverence, dependence, and trust, on the other. Yet, through all, how fallible, in all the weakness of humanity, the human soul thus honored. Infinitely more impressive, truly, the realization that in all respects like unto his fellow-men of the present day, was this servant of old known, and evermore remembered, as "the friend of God."

Thus through all the ages may they be recognized, now here, now there, these souls who walk upon a higher plane, and yet a plane accessible to all who seek its heights—a close and living friendship with Him from whom nought on earth can separate and whom death but brings nearer. And tracing thus its portrayal, we are brought to that fairest, most beautiful embodiment of the tie as present in him universally known as "the Disciple whom Jesus loved"; him for whom that friendship was so real, its intimacy and companionship so close, that as he leaned upon the divine Bosom, he seems to testify for all time that which is possible for all. For in no wise was the

lowly Fisherman of Bethsaida superior to his companion followers, save in his yearning love for the Master.

Why, then, circumscribe the precious privilege as the gift of a favored few? Man longs instinctively for friendship, for sympathy and love. Can it be that God's great Heart yearns likewise? If so, then truly is it ours to believe that man's love toward God is but the response to God's yearning love toward man. L. L. R.

ENGLAND AND EUROPE—EDITORIAL CORRESPONDENCE.

LONDON, June 12, 1907.

DEAR LIVING CHURCH:

OUTWARD manifestations of reverence in and for churches increase as one travels northward in Europe. At its lowest ebb in Rome and Naples, it is somewhat better in northern Italy, and very much better in Switzerland and Germany. When one finally reaches Cologne, whose magnificent gothic Cathedral is the very model of ecclesiastical architecture, he finds the sacred places so well guarded that the tourist is hardly welcome at all. Conversing and any indications of levity are promptly suppressed by the watchful vergers, and one even feels that a degree of espionage not altogether warranted is maintained. Yet one respects the Cathedral authorities for this attempt to stay the tide of irreverence on the part of visitors, and only wishes that the ideals of Cologne might be transplanted into the sacred places of Italy.

COLOGNE CATHEDRAL—WEST FACADE.

Cologne Cathedral is a dream turned into stone. Its massive height extending upward along gothic columns until the eye loses the straight line as it merges into the vaulting of the roof; its perfect proportions, its dignity and its calmness, all make of it a triumph of cathedral building. It took the large minds of that northern race who built in gothic, to show the Christian world what the Christian consciousness could do when reduced into architecture. The Italian churches, except for the few gothic churches in the north—notably the Cathedral at Milan—cannot approach to the grandeur and stateliness presented by such buildings as Cologne Cathedral and some of the best edifices in France.

A comparison of religious conditions in England and in Italy—the home centers of the two great Western communions—is inevitable. Both have their problems, both their weaknesses, both their elements of strength. But one thing is noticeable even to the most superficial observer. There are congregations at English services, where there are no congregations at those of the leading Italian churches. Of course it is quite likely that the country churches in Italy, which I had no opportunity to observe, retain some part of their old-time hold upon the people; certainly they do in England. I have already, in previous letters, shown how the services, even on the great festivals, at the principal churches of Italy are almost devoid of congregations. I have mentioned the high mass of Ascension day at St. Peter's, Rome, as celebrated almost without a congregation, other than the ecclesiastics in the choir. The same was true of the high mass on Trinity Sunday at St. Mark's, Venice; while at every-day services, which I witnessed in many churches in Italy, large and small, I never saw more than the merest handful of worshippers present, and they invariably confined to the peasant class.

But one finds no such degeneration in England, though it was past the season of great festivals when I reached London, and on this present trip I have seen only the ordinary services of the post-Trinity season. At St. Paul's Cathedral on last Friday afternoon—not a holy day—the choral evensong at four o'clock was attended by a congregation extending half way down the capacious nave, and numbering, I should think, fully a thousand people. It was a beautiful service, with music rendered perfectly by the magnificent choir, all of it, including anthem settings to *Magnificat* and *Nunc Dimittis* and the well-known anthem, "God so loved the world," sung unaccompanied, according to the custom on fast days in the English Cathedrals generally. It was a service that might well have attracted visitors, for its beauty, its peacefulness, and its music; but a corresponding choral vespers at St. John Lateran, Rome, was sung with almost no congregation at all.

So also on Sunday—the Second Sunday after Trinity. At St. John's Church, Red Lion Square, there were probably a hundred at the early celebration. It is an ordinary parish church, ministering to an ordinary congregation. All Saints', Margaret Street, was crowded for the high celebration; and in the afternoon I was again at St. Paul's Cathedral where, with choral evensong, there was a sermon by the Bishop of Stepney, and the nave was simply thronged as far back as one sitting well forward could see.

Certainly considerations like these do not tempt one to feel that communion with the see of Rome has done for Italy more than, or as much as, has been gained in England without it. There is an appalling amount of irreverence everywhere, there is, apparently at least, a decline in religious fervor, there are problems and vexations, there is temporizing in high places, and one seeing the current conditions of Church life in England cannot fail to be distressed at much and to be fearful in some respects for the future. A Church whose Bishops are named by a Prime Minister who is not likely to be chosen from among sound Churchmen in this generation, over which Parliament claims and exercises the supreme legislative power and Convocation is powerless so much as to reform itself, and over which the Privy Council claims to be the supreme judge and the claim is too largely admitted by Churchmen themselves—such a Church rests always over a volcano. I do not underrate the perplexities of conditions in the Church of England when I say that *to-day* she gives far more evidence of vigor and of the life of the Holy Spirit within her, than does her sister Church of Italy.

Italy, indeed, strikes one as an apostate nation; England is far from it. There are priests in England who deny cardinal postulates of the Catholic faith, and are not silenced; but in Italy it is said—I have no knowledge how truly—that sixty-five per cent. of the clergy are agnostics, and they also are not silenced.

But faith is not dead in Europe generally. On Corpus Christi I chanced to be in Lucerne. Tasteful arches had been erected on the leading streets, through which the procession of the Blessed Sacrament might move. Unfortunately the day was rainy, and the outdoor procession was abandoned. Mist hung over the city and lake, and grim Mount Pilatus was invisible. There was a reverent congregation, however, within the Cathedral walls, and high mass was given with the accompaniment of hymns sung lustily in the German tongue. Roman Catholicism appeared here to better advantage than it did in Italy. The people seemed really to participate in and not merely to "hear" mass.

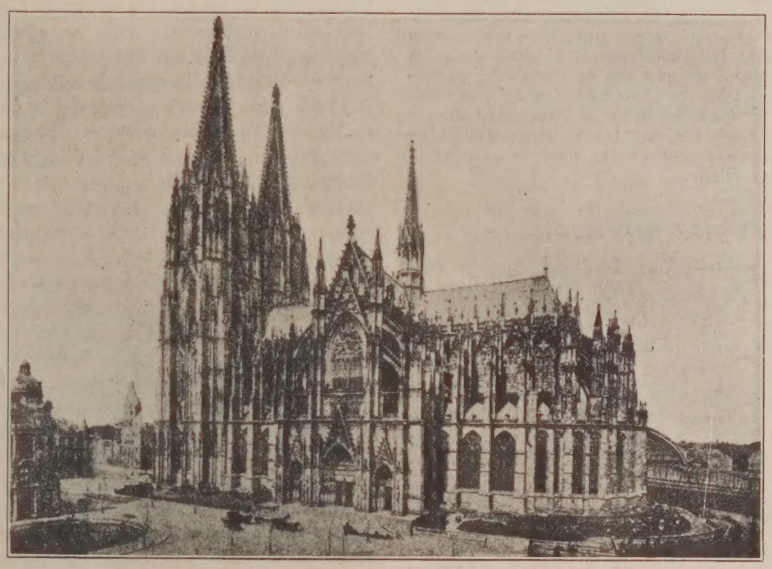
To *hear* mass! What an expression! What a denial of the fundamental idea of worship that should underlie the celebration of every Eucharist! Once let that idea of *hearing* mass—the colloquial expression among Roman Catholics in England and America—gain ground among Anglicans, and much of the gain of the Catholic Revival will have been thrown away. Thank God, our people, in "low" churches and "high," know better than to say that they attend in order to *hear* mass!

The sun came out in all its splendor shortly after noon, just as I was leaving Lucerne by train for Interlaken. It shot golden arrows into the lake, and made the waters smile back their rippling reply. It polished the quaint Swiss towers of the churches and made them resplendent in glory. It crowned old Pilatus with a halo fit to adorn the head of a saint, and swept the heavens of the clouds that had overhung them. It transformed the city nestling among the stern walls of the Alps, and made it once more a thing of beauty. And as the train passed along its way through quaint old swiss cantons, here and there, in many of them, one could see processions of the Blessed Sacrament winding their way along village streets and through village fields. In each the priest was fully vested, the sacrament was carried in a more or less elaborate monstrance, the crowds of people joined reverently in the procession, and salutes of guns were fired. Climbing the steep ascents of the Alps as did our train, these scenes in the valleys below, seen from a perspective that made a panorama of the whole scene at once, were like a view of the fifteenth century from the vantage ground of the twentieth. The faithlessness of priest and people in Italy faded into oblivion, and one saw amidst the rocky fastnesses of Swiss villages, the age of faith restored again.

Tell me not of abuses that led to the abolition of these processions in England and even to the suppression of the festival itself. I know perfectly well that the Blessed Sacrament was not "by Christ's ordinance" "lifted up" or "carried about." Nobody, whether in Italy or in Switzerland or in England, ever pretended that it was. Neither do priests "by Christ's ordinance" wear vestments, whether chasubles or surplices, nor people kneel, nor "by Christ's ordinance" is Morning or Evening Prayer said in our churches. But the same instinctive sense of reverence that led to the institution of these accessories to devotion, led to the whole system of devotion that centered about the Blessed Sacrament, of which Corpus Christi and its manner of observance was a part. An English Bishop has said that the history of Corpus Christi has been particularly a discreditable one. That may be so. In an age that reduced things spiritual to the category of materialistic conceptions, the devotions that clustered about the Blessed Sacrament necessarily suffered degeneration. But it was a degeneration akin to that anthropomorphism which treats of God in the language and with the conceptions of humanity alone, and not a materialism that shuts out all that is not sensual, such as we are confronted with to-day. The materialistic thought concerning the Blessed Sacrament that spread over Europe between the thirteenth and the sixteenth centuries was as inevitable, considered as an attribute of the intellectual condition of the day, as was the condemnation of Galileo, and a reaction from it which should elevate the mind of the Church to a more exalted, because a truly spiritual, view of the sacrament, was equally inevitable. To proceed now as though by any possibility the intellectual limitations of the thirteenth and fourteenth centuries could be resumed in the twentieth, is as absurd as it would be to fear that the world's advance in astronomy will be forgotten, and that any duty devolves upon us to guard the race from condemning Galileo anew. So far from fostering materialistic views of the Blessed Sacrament, a revival of the observance of Corpus Christi among us would be a safeguard against them. We observe a festival to give thanks for the bread that perishes; we have none adequately to commemorate that which sustains our spiritual life.

I have been comparing religious life in England with that in Europe. I am not willing to conclude without thus recognizing that there are aspects in which conditions on the continent are better than those on the island. That panicky sense of caution lest somebody will misinterpret an institution made in the interest of the devotion of the many, is an exclusively Anglican attribute, and it does not do credit to the English race. With all the boasted conservatism of the Latin communion, its members are much more free to experiment in "innovations" likely to be helpful to assist the spiritual life than are English Churchmen. We of the Anglican communion will be far more sensible than we are to-day, when our spirit becomes large enough to enable us to assimilate, without subjecting ourselves to misunderstandings from our own people, such helpful institutions as we find among Christians of other lands; and the day of Corpus Christi is one such.

I do not want this Church ever to adopt any practice simply because it is a "Western" or Latin custom. I hate sectionalism in the Catholic Church as I do in the American nation. We ought no more to tolerate a permanent isolation in the Church between East and West than in the American state between North and South. But even more do I despise the narrowness, the provincialism, and the insularity of the Anglican repugnance to adopt practices that have proven helpful among Latin Churchmen. Until we can free ourselves of this absurd Romaphobia among our people, we shall fail to realize that broad spirit that assimilates whatever is good, that can alone fit this American Church to deal with the cosmopolitan race that is called American. There is indeed, in this American Church, an irrepressible conflict between the spirit of the Little Englander and that of the Catholic; and the triumph of the former will mean the exclusion of the American Church from any considerable influence upon the American people. F. C. M.



COLOGNE CATHEDRAL—SOUTH ELEVATION.

THE list of deputies to General Convention printed in this issue will undoubtedly be, to many, only an uninteresting tabulation of names. It can hardly be supposed that to readers in general any considerable number of these names will mean a great deal.

Yet the list is of large importance, and to those familiar with the names of the clergy and leading laity of the Church, it will be a most significant list. None of the delegations, with the one exception of that of New York, consists wholly of men who sat in the previous General Convention, though it probably cannot be said that the number of new names introduced is greater than usual. There is invariably a large new element in each new General Convention; and it is this new element that makes the result of every General Convention to be problematical in the forecast. Continuity of the position of any diocese on any question is frequently lacking.

It is significant that with one or two exceptions, men, even of distinction, who had given their support to Dr. Crapsey in his late trial, have failed of reëlection. We can recall only one man of distinction in this long list of names who is an exception, though it is possible that there are a few others less well known; and that exception is of a layman distinguished for his good works in the Church even more than for his bad theology. The table of names lends no ground for fear of legislation in the coming General Convention that can in any respect conflict with the judicial determination of the court in that notorious case. There have been those dropped from membership in some dioceses whom we can ill afford to lose, and the ravages of death have sadly depleted other delegations; yet on the whole the membership compares very favorably with that of past General Conventions, and where they are known to us, the new names introduced are very largely those of men thoroughly competent to take the place of others whom they have

succeeded. But the list of lay deputies is always an unknown factor by reason of the considerable number of men who have as yet made no record in the Church's councils, and whose position cannot be definitely determined on the mooted questions of the day.

The General Convention of 1907 will have serious problems before it—problems which require the concentration of the best minds of the Church; and we sincerely hope that that concentration may be given to those problems, and that their determination may be in accordance with a wise intermingling of progress with conservative balance.

ANSWERS TO CORRESPONDENTS.

L.—(1) A strict construction of the rubric would undoubtedly require the reading of the litany on every Sunday, Wednesday, or Friday.—(2) To omit the litany on alternate Sundays would not constitute "habitual disuse."—(3) We cannot say.

IN DOUBT.—(1) The proper place for the *Agnus Dei* is after the completion of the Invocations, where the rubric reads *"Here may be sung a hymn."*—(2) Refer the matter to the Bishop.

ST. MARY'S.—(1) We know of none offered for sale.—(2) It is not customary.—(3) An Archbishop is customarily addressed as Your Grace. It is our impression that Roman Archbishops in the United States are commonly so addressed.

THEOTIME.—(1) The Provincial System contemplates a grouping of several contiguous dioceses into a province, for the better administration of missionary and other work that is not local.—(2) The priests who assist in the laying on of hands at the ordination of a priest do so in token of their consent to the ordination, and not as themselves conferring grace.—(3) Some theologians hold that the marriage of a baptized with an unbaptized person may be dissolved and a new marriage entered into, but the position is a precarious one and is not countenanced by Anglican canon law in any land, so far as we know.—(4) The Ascension and All Saints' Churches; possibly others.

THE NICENE CREED.

WHEN we had happily secured our first Bishops in this country we set to work also to draw up a Prayer Book of our own, some changes being requisite owing to the change of rulers after the Revolutionary War. And those were days when Deists and Unitarians were numerous and influential; and their influence was felt strongly in the Church as well as outside; and in drawing up a proposed Prayer Book, the Nicene Creed was entirely struck out, both from Prayer Book and Articles. It will be remembered that the Nicene Creed was drawn up at the Council of Nicæa in 325 A. D., as representing the Faith of the Church as held from the beginning, as opposed to the false teaching of the Arians (much like the Unitarians of more modern times). The Nicene Creed is the great barrier of the Church of Christ against those who deny the Lord who bought them, and the American Church was proposing to cast out from her book of Common Prayer this Nicene Creed. Not only was it not to be used in Divine Service, but it was also to have no place at all in our Prayer Book. How strong must the Unitarian influence have been in those days!

But happily the Church of England perceived the terrible danger in which our Church was placing herself, by throwing away this great safeguard of the faith of Christ; and she appealed earnestly to those who were drawing up the new Prayer Book, warning them that if the Nicene Creed were rejected from her formularies the inter-communion of the two Churches would be seriously endangered, if not completely severed. Accordingly our Church reconsidered the matter, and allowed the Nicene Creed to appear in the Prayer Book. But her conduct in the matter can only be regarded as trifling, for the following reasons:

The Nicene Creed had always been recited during the Communion office, both when there was a celebration and at other times when only the Ante-Communion was used. But in the first American Prayer Book it was not printed in the Communion service; but there was a rubric simply saying, "Here *may* be used the Nicene Creed." In order to find it one had to turn back to the Morning or Evening Prayer, for it was printed there only. And often there was simply "an Altar Service Book" on the altar; and this did not contain the Nicene Creed; so unless one took the precaution to take up an ordinary Prayer Book also, one might be at a loss when wanting to recite the Nicene Creed from the book. However, since its use was optional, any minister or congregation infected with any taint of Unitarianism, (or even tainted with the prevailing sin of indolence) would never recite the Nicene Creed in the Communion Service all the year round.

But it will be said that the Nicene Creed was placed in the Morning and Evening Prayer to be used optionally with the Apostles' Creed, whenever the minister might choose. But then he was not *required* to use it at all; and in many a Church it never was used at all, and it came as an awkward surprise when a minister started saying it.

Here then was a great peril to the Church, and also, as I have said, this was trifling with the brave old Church of England, which had come to the rescue of our Church here to save her from Unitarianism, and we saved our credit with her by putting the Nicene Creed in the Prayer Book, while yet arranging the rubrics as well as the printing in such a way that it was quite possible for it never to be used all the year round. *And this was still possible up to the year* 1892, *only* 15 *years ago.* And then at our last revision the Nicene Creed was printed in the Communion office, where it ought to have been always; and further a rubric was inserted which *required* its use on the great Festivals of the Church.

After all this trifling with the Nicene Creed, the Church's great barrier against Unitarianism, it is no wonder that we wake up to find certain Unitarians making their home very comfortably in the Church, and greatly surprised when they find that they are not to be tolerated, and claiming that hundreds of others, clergymen and laymen, deny Christ's Godhead even as they do. And although at the present time the Nicene Creed may be used every time the Communion office is used, and the option rests solely with the officiating minister, yet many a congregation does not quite like it to be used every Sunday, and people occassionally express to the minister their surprise, when it is so used. The objection is sometimes based upon its adding to the length of the service. Satan is glad to have it put on this ground. He purposed to get it struck out of the Prayer Book altogether; but in spite of him it got in there; then he wanted to have things arranged so that it would never be used. But now in 1892 the rubric requiring its use anyhow 6 or 8 times a year was adopted. So now to avoid its being used more than that Satan trumps up this excuse: "Oh, it's so long; it adds so much to a service already long; and then we have already had the Apostles' Creed said in the service, which is really all the same thing." No, Satan, it is not the same thing, as your friends the Arians found to their cost nearly 1600 years ago; and as the Unitarians found when the Nicene Creed had to be printed in our Prayer Book, and when in 1892 it was required to be recited several times a year. Now you want to have it not recited oftener than that on the ground of its great length. Great length! It takes so long to recite!! No, it does not. I haved timed it by my watch; it takes just *two minutes.* And is it not worth while to spend two minutes once a week in binding ourselves together in one communion and fellowship in declaring that Christ Jesus is God of God, Very God of Very God, lest we deny the Lord that bought us? Two minutes a week out of 10,080 minutes in each week, lest we deny the faith of Christ Jesus our Lord!

Let every Church in the country then *always* use the Nicene Creed in the Ante-Communion, as well as in the full Communion office; and if two minutes must be saved let the sermon be shortened two minutes; or let the service be begun promptly on the appointed hour; let a long offertory anthem be shortened, or even a whole hymn be omitted. But there is really no occasion to omit any of these. An hour and ten minutes is far too short for a service which only occurs once or twice a week. Let all render to God Himself "Good measure, pressed down, shaken together and running over." Let us give Him always of our abundance!—*Lexington* (Ky.) *Diocesan News.*

PRUDENCE, which in its rudimentary stage we call good sense, when joined with the virtues of Giving, becomes Wisdom. This needs the two qualities, both of which require cultivation, though some have them by nature more than others: Observation or Watchfulness, and Humility. We need observation, because unless we keep our eyes open to watch the complex arrangements of the characters and circumstances among which we are thrown, their effect on us and ours on them, and study the results, we shall never be able to act wisely without producing unnecessary irritation and disturbances. We need humility, because if we estimate ourselves and our own importance at more than their proper value, we shall prevent ourselves from observing truly, just as we cannot see accurately through a piece of blurred glass. Yet how few of us look upon Good Sense, or even Wisdom, as a virtue which we must train ourselves to obtain like any other virtue! and all the time it is one of the most familiar forms of our religious phraseology to speak of "the Only Wise God!" —*Mary Bramston.*

COULD you see all that God sees, you would see something to make you like the state you are in, as better for you than any other.

MEMORIALS OF TWO ENGLISH CHURCHMEN

Deaths Reported of Bishop A. B. Webb and the Rev. Michael Rosenthal

KENSITITES DISTURB AN OPEN-AIR SERVICE

Annual Festival of Confraternity of the Blessed Sacrament

UNIQUE EXHIBITION OF RELICS FROM THE HOLY LAND

The Living Church News Bureau
London, June 18, 1907

IN MEMORIAM. The Dean of Salisbury (the Rt. Rev. Dr. Allan Belcher Webb); the vicar of St. Mark's, Whitechapel (the Rev. Michael Rosenthal). *Requiescant in page!*

Bishop Webb was born in Calcutta in 1839, and graduated with honors from Corpus Christi Collge, Oxford, in 1862, being elected in the following year Fellow of University College. He was admitted to the priesthood in 1864, and thereupon became vice-principal of Cuddesdon Theological College, where the present Bishop of Lincoln (Dr. King) had lately become principal. He was afterwards for several years rector of Avon Dassett, near Leamington, and in 1870, when only 31 years of age, was consecrated to the episcopate as Bishop of Bloemfontein. His consecration took place (says the *Daily Telegraph*) "at a stormy period in the history of the Church in South Africa, when the then Metropolitan of Capetown, Bishop Gray, determined that there should be no repetition of the Colenso case." It was originally arranged that Mr. Webb was to be consecrated with two other Colonial Bishops at St. Paul's, but Archbishop Tait insisted on his taking the oath of allegiance to the see of Canterbury, whereas Bishop Gray contended that the Bishop of Bloemfontein should take the oath of allegiance to the Metropolitan see of Capetown. Consequently Bishop Webb's consecration was transferred to St. Andrew's Cathedral, Inverness, where he was consecrated by Bishop Gray, the then Primus of the Scottish Church (Dr. Eden), the Bishop of Aberdeen, and Bishop Abraham (representing Bishop Selwyn of Lichfield). Bishop Webb took the oath of canonical obedience to Bishop Gray and his successors. The new Bishop found himself in charge of an extensive district, consisting, among other territory, of the Orange Free State, Basutoland, and Bechuanaland, and "his young and vigorous personality stood him in good stead." He was in sympathy with the type of Churchmanship prevalent in the South African province, and his influence was especially felt in furthering the organization of the Cathedral and in the work of Sisterhoods. In 1883, Dr. Webb was translated to the see of Grahamstown, and here he also did good service to the Church in developing educational and mission work, especially in connection with the College of St. Andrew, the Sisterhood of the Resurrection, and the South African Railway mission. In 1898 he resigned his see, and became Provost of Inverness Cathedral and assistant to the late Bishop of Moray and Ross. In 1901 he was made Dean of Salisbury. Two years ago he became warden of the Community of the Epiphany at Truro—a Sisterhood established by the present Primus of the Scottish Church (Dr. Wilkinson) when Bishop of Truro.

Bishop Webb was a well known devotional writer, his work on the Holy Spirit being particularly valued.

The Rev. Michael Rosenthal, whose age was sixty-three, was a priest (says the *Church Times*) "whose name is known throughout the English Church as founder of a special and remarkable work." He was born in Russia, of distinguished Jewish parentage, a direct descendant on his father's side of the famous Spanish statesman and patriot, Don Isaac Abarbanel, while his mother belonged to an ancient Aaronic family. His father was a learned Rabbi, and he himself was educated for the rabbinate. He passed the rabbinical examinations with great distinction, and was appointed, while still a young man, to an important post in connection with the Israelitish Alliance. He came to England at the close of the sixties, and through the influence of the present Primus of the Scottish Church, then vicar of St. Peter's, Great Windmill Street, Mr. Rosenthal became a convert to Christianity. He had to face, accordingly, not only the loss of all his temporal prospects, but also the bitterest persecution from his own family and old friends. His baptism occasioned such a storm of feeling among the Jews that he was obliged to fly from London. After remaining in retirement for a short time, he went out to Smyrna to work among the Jews, under the auspices of the London Society. After his return to England in 1875, he was ordained deacon, and went to work under the Rev. S. J. Stone (author of the hymn, "The Church's One Foundation") at St. Paul's, Haggerston. It was here that Mr. Rosenthal commenced the Jewish mission work, which, to the end of his life, he carried on with remarkable success. During his thirty years' ministry he himself baptized over 600 Jews and Jewesses. Several of the former have been ordained, and are working among their own people in various parts of the world. In 1887 he founded the Hebrew Guild of Intercession, which now numbers over 1,000 members and associates, the members all being of Hebrew origin. When in 1890, the Rev. S. J. Stone was appointed rector of All Hallows', London Wall, the headquarters of Mr. Rosenthal's mission work was removed to the midst of the Jewish quarter in Stepney, and here he came in contact with thousands of Jews from all parts of the world. He started a large Jewish Sunday School, a mothers' meeting (which had for years a weekly attendance of 100 Jewish mothers), classes, addresses, meetings for Jews of all sorts and conditions. "In the beautiful little Hebrew chapel, licensed by the Bishop, services were held for the converts, and the Holy Eucharist was celebrated in Hebrew." In 1899 he was offered the living of St. Mark's, Whitechapel, "with its peculiar opportunities for Jewish mission work." It is especially worth noting that until Mr. Rosenthal commenced his work, Jewish missions in London had been entirely in the hands of Protestant Evangelicals and Dissenters. On Saturday week, the day of his funeral, a *Requiem* was celebrated at St. Mark's by the Rev. Richard Wilson, vicar of St. Augustine's, Stepney, who was formerly associated with Mr. Rosenthal on the staff of clergy at St. Paul's, Haggerston.

A great open air Church service for men was held on Sunday afternoon in Finsbury Park, North London, and was attended by many thousands of people. Some thirty-five of the local clergy were present. The Bishop of London, who was the preacher, was received by a guard of honor of the Homsey Church Lads' Brigade. The service was unfortunately made the occasion of a series of disturbances on the part of groups of Kensitites. These Protestant hooligans seemed very much enraged by the sight of some crosses that were borne in the processions, and particularly by the sight of a banner with the figure of our Blessed Lady, St. Mary. Then later, when the Bishop was beginning his sermon, a young man rose from his seat within the enclosure and shouted—the Kensitites are all practised shouters—"Gentlemen, I protest against the Bishop of London. He has—"

Before he could say more, his voice was drowned in loud cries of "Order" and "Out with him," and, amid considerable uproar, the protester was lifted from the enclosure over the fence and was taken to the police station, an elderly man who attempted to interfere being also taken in charge. The chief offender was one Martin, the organizer under Kensit of the Wycliffe preachers. His protest was in regard to a statement which was made in the recent Edgware Convent will case that the Bishop of London was officially connected with the Convent. After being detained at the police station a while, he was allowed to go, and then returned to the park and displayed a poster bearing the words, "Demand Government inspection of the Bishop's Nunnery," and attempted to denounce the Bishop of London to the crowd. He was again forcibly removed from the park. In the evening he went out to Fulham Palace and nailed his protest to the main door of the gateway of the palace. He also sent a letter to the Bishop stating that he made no apology for so doing, as he claimed to follow the footsteps of Martin Luther, who nailed his protest at Wittenberg.

The *Times* states that Dr. Hoyte, the well-known Church organist, has sent in his resignation as organist and choirmaster of All Saints', Margaret Street, and has been made honorary organist. Mr. W. S. Vale, assistant organist at All Saints', Margaret Street, and organist of St. Peter's, Ealing, has been appointed to fill the vacancy. This is quite remarkable news. Possibly Dr. Hoyte's retirement has more significance than would be apparent to many at first sight. However that may be, it is earnestly to be hoped that the music at this historic and noble church of the Catholic Revival, will now be of a more strictly ecclesiastical and devotional character than it has been for a long time in the past.

The annual festival of the Confraternity of the Blessed Sacrament was celebrated on the octave of Corpus Christi; and the very largely attended services and meetings showed that the Confraternity was never more instinct with life and with devotion to its most sacred objects than at the present time. There was a solemn offering of the Eucharistic Oblation at a number of churches in London. Canon Holmes, in his sermon at St.

Alban's, spoke of the tendency of human thought to damage a truth either by exaggeration or by depreciation. "It was a tendency which resulted in the fact that English Catholics seemed to-day to be driven into a position of difficulty, between Roman Catholics on the one hand, and non-Catholics on the other. English Catholics were laid open to the charge of steering carefully, of being compromising, of not knowing exactly where they stood in matters of faith." But those who belonged to the C. B. S. knew the truth of the position, knew where they stood. "Theirs was the position of their forefathers of the undivided Church, on all primary truths of the Faith, the position of those who neither added nor diminished. English Catholics were not to consider themselves, nor to be considered, as intermediate between two extremes of truth; they were really between two opposed untruths, against which they protested. But a Church that lives by protest only is a doomed Church. The Church must have a definite statement to make, or she tends to lose all trust."

The usual social gathering of associates and friends of the Confraternity was held at the Holborn Town Hall, in the afternoon of the same day. It was, perhaps, never so largely attended as this year; there were upwards of 1,500 there, I should say. No doubt many came especially on account of their interest in the Benedictines of Caldey, it having been announced that the Rev. Father Abbot would give an address on "The Monastic Life." Dom Aelred Carlyle was introduced in a few fitting remarks by the Rev. R. A. J. Suckling, Superior General of the C. B. S., and his address throughout was one that it was a great treat to listen to. In the smaller hall there was an interesting exhibition of Church embroidery, and other work executed by various Religious Communities and guilds. The exhibits of the Sisters of Bethany and the Queen Square Convent were particularly worthy of inspection, as were also those from the vestment room of the Caldey monks.

The annual conference of the Confraternity was held in the evening at the same place, and again there was a large attendance, open to associates only. The Secretary General's report showed a gain of seventeen priests during the year to the roll of priests-associate, which now numbers 1,682. The whole number of associates in the Confraternity is about 18,000. The confirmation of the reëlection of the Rev. R. A. J. Suckling (vicar of St. Alban's, Holborn) as Superior General, was marked by great enthusiasm. In the course of his address, the Superior General spoke of the dangers which always beset the Church when she was doing her work, and to the peculiar perils of the present moment, when certain of the Bishops did things which filled Catholics not only with amazement, but with positive shame. But there were real signs of life and advance, from which they might take courage. A singularly valuable paper was then read by the Rev. W. B. Trevelyan, vicar of St. Matthew's, Westminster, on "The Restoration of Holy Unction for the Sick."

A very unique as well as interesting exhibition has been opened at the Royal Agricultural Hall, Islington (North London), under the auspices of the London Society for Promoting Christianity among the Jews, called "Palestine in London," its chief organizer being the Rev. Samuel Schor, Secretary of the Society. The exhibition consists of various models and relics of the Holy Land. It cannot be questioned (says the *Church Times*) that we have here "a splendid piece of sacred instruction offered to Biblical readers." Particularizing, it says: "At one place there are a yoke of oxen with their plough; hard by, two women grinding at the mill; the baker; the weaver; the carpenter; the scribe; the peasant's cottage with the easily moved roof; the Bedouin camp. Every one is a valuable commentary. Yet more attractive are the full-sized model of the Tabernacle with its furniture, the Passover Table, and the Synagogue with its worship. The enormous raised map of Palestine perhaps tells the story of Biblical history yet more powerfully, and there are models of ancient and modern Jerusalem, of Herod's Temple, and of the present Mosque of Omar." The art gallery contains nearly 500 pictures and drawings by artists who have visited Palestine. The exhibition is on view for three weeks. The formal opening was performed by the Bishop of London on Tuesday last, in the presence of an immense concourse of people. Sir John Kennaway, M.P., presided. The Rev. Samuel Schor explained the objects of the exhibition, and presented to the Bishop of London a reading desk made of olive wood by Jewish converts in the London Jews' Society's Industrial Home at Jerusalem, as a memento of the occasion. There is every indication that the exhibition will be one of the most successful ever held in London. J. G. HALL.

WORK AMONG MEN AND BOYS

New York Brotherhood Men Discuss Best Way of Performing it

DEAN HODGES PREACHES ON ST. ANDREW

Burial of Dr. George B. Prentice

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, July 1, 1907

THE New York Local Assembly of the Brotherhood of St. Andrew held its June conference at Christ Church, New Brighton, Staten Island, on Saturday June 22nd. This was the annual conference with the Juniors of the Assembly. The men and boys met at Sailors' Snug Harbor, at 3 P. M., and were shown through the beautiful grounds of the institution. At 5 P. M. they went on to the church, which is very near the Harbor, where separate conferences were held for the Seniors and Juniors.

The Senior conference, of which the chairman was Mr. J. A. Custons of Holy Apostles' chapter, New York, discussed "Opportunities for Work Among Boys." The opportuuities for work in boys' clubs, Sunday Schools, in Junior B. S. A. chapters, and in connection with the Juvenile Court were very clearly and forcibly brought out. Especially interesting was the discussion of the work connected with the Juvenile Court. Mr. Byers told of the work of the probation officers of the court and made a strong appeal for men to interest themselves, each in one or more of the boys brought before that court; and, acting as "elder brothers" to them, to bring an influence for good into their lives. He told of the handicap placed upon these boys by their home surroundings and the vast influence for good a man could exert over such a boy. The Brotherhood is beginning to take up this work all over the country, but especially in Pittsburgh, Pa.; and the New York men will unquestionably take it up as well.

Of the Junior conference, Mr. J. A. Ely, Jr., president of the New York Junior Local Assembly, was chairman. The subject was "Junior Notes from the Utica Convention." A number of New York City boys had attended the New York State Convention at Utica, and made very interesting reports.

Supper was served at 6:30 in the splendidly equipped parish house of Christ Church, and afterward the men and boys met together in the church to hear evensong. At the service, the Rev. G. A. Oldham, acting chaplain of Columbia University, made a very practical address on "Friendship." The conference was one of the most thoroughly successful the New York Local Assembly has ever held, being attended by about two hundred men and boys.

On Sunday (June 23d), Dean Hodges of the Cambridge Divinity School, preached at St. Bartholomew's Church, at the morning service. He spoke of St. Andrew, whom he declared to be the patron saint of the middle class. He described St. Andrew as the first Christian believer and the first Christian missionary. The last time he is mentioned by name in the New Testament is when he brought the Greeks to our Lord, so he is also the first foreign missionary. Everything said of St. Andrew in the New Testament is good, which is not so of the three leaders of the apostles, SS. Peter, James, and John, who had been his partners in business. In all the chief events of our Lord's ministry the other three are present. St. Andrew is always left out, but he never resented this, recognizing, apparently, that there was something better in the other three which made it necessary that they should be preferred. St. Andrew stands as the type of the man who is not working for wages. All work which is done for wages makes the worker a slave, because he must grade the work to the pay. The politician said of the mission worker: "I don't see what there is in it for him"; which explains why our politics do not run right. St. Andrew was not even working for praise, but for "the glory of going on" (Tennyson).

There is an "immorality of the second-best," illustrated by the minister with a smaller congregation than usual, who then does not do his best work in preaching, or by the family when there is no company. There is also a "nobility of the second-best," letting others get the reward, content if only they are allowed to work. St. Andrew is the country parson who finds ample work for his talents in the situation where he is placed, the mechanic who does not want to be a schoolmaster. The "second-best" is as useful as the first. The finest use of stone is for statuary, but statues will not make houses. St. Andrew

is the type of man who is in his place all the time, ready for whatever work there is to do.

On Monday (June 24th), at 10 A. M., the funeral services for the late George B. Prentice, Mus.D., were held at the Church of St. Mary the Virgin. Both choirs and the orchestra came to do honor to their former director, and many who had been under Dr. Prentice in former years took their old place in one or other of the choirs. The Rev. Dr. Lubeck of St. Timothy's was in the chancel, and read the lesson. At the Solemn High Mass of Requiem, the rector of St. Mary's, Rev. Dr. Christian was celebrant, and the music was principally from Dr. Prentice's own "Requiem in F Minor." The interment was at Southport, Conn.

The Prize Day exercises of the Choir School of the Cathedral of St. John the Divine were held on Tuesday afternoon (June 25th), in the school hall. Addresses were made by the Ven. Archdeacon of New York, Canon Nelson, and by the Rev. H. N. Lawrence, assistant superintendent of St. Luke's Hospital. The Rev. Ernest Voorhis, headmaster of the school and canon precentor of St. John's, in his address pointed out the future needs of the school, in view of the fact that the choir and temporary crossing of the Cathedral, seating over 2,000, will probably be opened for worship within three years. This will necessitate a very large choir; sixteen to eighteen men for the Sunday services and twelve for the two daily services will always be choral, and the supply of this music is a serious problem. It will be impossible to get supply except from a residential choir school, where the boys can be in constant training and ready for immediate service when required. There is great need of a proper building for the school and the school should be endowed.

The entertainment for the afternoon consisted of vocal music, executed by the boys of the choir. Especially interesting and well rendered were two sixteenth-century compositions: "Adieu, Sweet Amarillis," a madrigal composed by John Wilbye (1598); and "Now is the Month of Maying," by Thomas Morley (1595). The latter is a piece of unusually difficult singing, being written in the mediæval manner, with first and second soprano parts, the second a note lower and invariably two or three words behind the rest of the voices; it was exceedingly well executed.

One boy, Samuel Burt Browne, was graduated, and medals were given for excellence in scholarship, music, military drill, gymnastics, and for good conduct. Several prizes were given, the most interesting being the two Marmot B. Edson prizes of five dollars each, given to the two boys making the greatest relative progress during the year. These prizes were endowed by Mrs. J. Herman Aldrich, in memory of her father.

The school has grown so in recent years that it has now a strong alumni association, which offers a prize of five dollars for English Composition.

On Monday (June 24th) the Rev. William Wilkinson began his summer open-air services in Wall Street, on the steps of the Custom House. There were about a thousand persons who stopped upon the Custom House steps to listen to his preaching.

The Church of the Intercession has been taken into Trinity parish, the former rector, the Rev. Milo Hudson Gates, to remain in charge as vicar. The arrangements were completed last week, and the change was announced to the congregation on Sunday. The Church of the Intercession was established in 1846 by Victor G. Audubon, son of the great naturalist, and several officers of Trinity parish who had their country houses in the neighborhood. Trinity Corporation in taking over the church will pay off a debt of between $40,000 and $50,000, and will in a few years build a new church building on land reserved for that purpose out of the Trinity cemetery property. The work on the Cathedral of St. John the Divine is progressing steadily. Another of the great arches at the crossing (that on the south side) will be constructed this summer, as well as a huge flying-buttress at the south end of the arch already completed, and work will very soon be begun on the roof of the choir. St. Saviour's chapel, immediately behind the high altar, is practically finished, except for the altar, and will soon be in use.

St. Michael's Church, Amsterdam Avenue and Ninety-ninth Street, is to have a new pulpit of marble and mosaic, the work of the Tiffany Company, who are also decorating the dome of the apse (St. Michael's is built in the basilica form) in purple, gold, and silver. A new window, the gift of the children of the parish, will be placed over the font. These alterations are expected to be finished by the feast of St. Michael and All Angels, the 100th anniversary of the founding of the parish.

CHICAGO RECTOR RETIRES

Farewell Reception to Rev. T. A. Snively

RECTORY PURCHASED FOR MISSION AT HARVARD

Other Church Events of Chicago and Vicinity

The Living Church News Bureau
Chicago, July 1, 1907

ON the evening of Thursday, June 27th, the vestry and congregation of St. Chrysostom's Church gave a farewell reception to the Rev. Thaddeus A. Snively, which was largely attended by members and friends of the parish. The recepton was held in the parlors of the Church, and was signalized by many expressions of regard for the rector and of deep regret that the time has come when he is to leave the parish which owes to him the achievements of so many years of untiring and faithful leadership.

One of the many bright and encouraging features of recent progress in those portions of the diocese outside of Chicago and its suburbs centers at Harvard, where the Rev. F. E. Brandt is meeting with unusual success in the expansion of the work at Christ Church, which is among the older parishes in the diocese. The latest token of this growth and increased activity is the action of the vestry in purchasing a rectory for $4100. This building is one of the finest residences in this thriving town, and is situated on a corner lot, four squares from the church, and is furnished with hardwood flooring throughout, with a hot-water plant and electric-light wiring, besides a cement basement, side porches, and large attic. It is one of the best rectories to be found in the entire diocese, and has been secured at a bargain price. A considerable payment has already been made, and the parish is going to work with a will to pay off the remainder as soon as possible. A Men's Club of sixty members has lately been organized, and has rented and furnished an attractive hall for meetings. It is open to the men and youths of the town generally, regardless of religious affiliation, and the membership is increasing rapidly. The Rev. E. V. Shayler of Oak Park recently addressed this club on the topic, "Men and Men's Clubs." The new rectory will be formally opened wth a parish reception on the 18th of July.

The chapel of the Church of the Epiphany, Chicago, is soon to be adorned with a white marble altar, reredos, and altar steps, the work being done by the Bairstow Marble Works of Waukegan, Illinois. This new and beautiful addition to Epiphany's ornaments will be ready for service, it is expected, by the third Sunday in July. The wooden altar which has been in Epiphany chapel for the past twenty-two years, and which, with its hangings and dossals, was formerly used in the old Epiphany Church on Throop street, will be given to St. Timothy's mission, on the West Side of Chicago, as soon as the new marble altar arrives.

The following have been the programs of the Men's Club of the Church of Our Saviour, during the season just closed: The Hon. P. Shelly O'Ryan addressed the club on "Some Educational Problems, Outside and Inside the School"; Mr. Edward R. Pritchard gave "Selections from the Hoosier poet, James Whitcomb Riley"; The Hon. Seizaburo Shimizu, the Japanese consul in Chicago, spoke on "Japan and Her Aims"; Mr. Alfred G. Wathall and his helpers gave a musical program; Col. James Hamilton Lewis spoke on "The Present Japanese-Asiatic Situation as suggested by the President's Message"; The Rev. R. H. Fortescue Gairdner gave an address on "Life is What you Make It"; Mr. Frank W. Smith, of Corn Exchange National Bank, gave his lantern talk on "Early Chicago". The whole season was a successful one, as the excellence of these programs clearly shows.

On Wednesday evenng, June 26th, Mr. H. P. Goodwn, organist of St. Mark's Church, Chicago, gave an organ recital in the church, which was attended by many of the parishioners and their friends. There are now at least four parishes in the diocese which provide a regular series of week-night organ recitals during eight or nine months of the year, either once or twice a month, or at longer intervals. Two others give a half-hour or more to organ recitals in connection with their Sunday services, in the afternoons or evenings. The demand for this kind of music is increasing, in this great center of musical life.

The Rev. Robert E. Wood, of the district of Hankow, China, preached three times in Chicago on the Fourth Sunday after Trinity, giving in each instance a vivid account of the great awakening in China, and of the thorough and far-reaching influence of the Church's missionary organization in the districts of Shanghai and Hankow. He thus addressed the Epiphany's congregation at 10:30 A. M., visiting the Church of the Atonement, Edgewater, in the afternoon, and Grace Church, Chicago, in the evening. Among all the missionaries who have visited

Chicago during the past year or more, few if any have given such able, interesting, and effective addresses as has the Rev. R. E. Wood. He secured a number of offerings for the special work in Wuchang which he is planning to increase among the swarms of students who continually come to that important literary center. A large number of leaflets received from the Church Missions House, describing this work, and entitled "A Leader of Young Men in Central China", were distributed among the three Chicago congregations which were thus addressed on the Fourth Sunday after Trinity.

June was the banquet month for the men and young men of St. Luke's Church, Evanston. On the evening of the 6th, the parochial Men's Club held their annual dinner, the principal speaker of the evening being Mr. Charles Kramer, one of Chicago's admiralty lawyers. At the close of the speeches the club adjourned to the bowling alley, where picked teams entered into an enjoyable contest. The Young Men's Club of the parish held their annual dinner on the evening of June 25th, the order of the evening including the election of officers for the new year. This club conducts a Bible class which meets at 9:45 o'clock on Sunday mornings, and has been lately studying biographical sketches of Old Testament characters.

A letter just received in Chicago from Bishop Restarick states that the Rev. W. H. Bliss, who recently went to Honolulu from this diocese, having been for several years past in charge of the missions at Batavia and Geneva, Illinois, has arrived with his wife and family, and is successfully commencing his new work in the Iolani School for Boys, in Honolulu.

TERTIUS.

FACTS AND FIGURES

From the Address of the Bishop of Asheville

THE Bishop of Asheville discusses in his address before the thirteenth annual convention of the district of Asheville the necessity for the proposed election of Missionary Bishops for the colored people of the South. After dealing with matters of a more especial local interest, he says:

No subject will probably be considered at the Convention in Richmond, that is of greater importance than the proposed erection of missionary districts for the colored people, and the election of colored Bishops therefor. Other possible solutions of the problem have been proposed, but it seems that they have all been sifted down to the alternative of letting the present system continue or electing colored Missionary Bishops for such districts or combination of dioceses as are willing to turn over the jurisdiction of the colored people to colored Bishops who may be elected therefor.

The agitation of the whole subject is based apparently upon the impression that the present system is practically a failure, that is, the system of having the colored people cared for by the Bishops of the diocese in which they are living. This impression, however, can be maintained only by defining beforehand what constitutes failure.

If it is expected that the Episcopal Church shall gather together the colored people in such multitudes as are massed in the Methodist Church or in the Baptist Church, and if inability to do this constitutes failure, then the present system is a failure and we should devise something else. But is it desirable to do this? And would it do for us to sacrifice the standard of decent order and of high moral and religious life to numbers? The religious standards of the colored people in these religious bodies of large numbers are not what our Church would consider satisfactory. We must hold these people as in one respect very like the estimate St. Paul makes of the Athenians "in all things too superstitious."

Already our slow conservative method has had a very marked influence upon the religion of these people in every community where we have a mission congregation gathered. It is a matter of fact and of common observation that somehow the Episcopal Church attracts the most orderly and the highest type of negro. And though small in number, it has an influence equal to, if not greater than, the other religious bodies among the colored people. I maintain that we should not jeopardize our high and orderly standard for the sake of numbers.

It is very true that we might safely increase our numbers greatly, but with the money placed at our disposal, it will be found that more has been done proportionately in the way of gathering in a harvest than in other fields.

The only way of securing a correct or adequate idea of what is being done is by comparison. And these comparisons, I wish considered as made in the best of spirit and only to give a correct point of view.

There is no district in the domestic field that is considered more satisfactory or successful than South Dakota, or, in the foreign field, than Tokyo. So I take these two fields for purposes of comparison. The statistics for the last two years as published are averaged for the purpose of comparison:

	BAPTISMS.	CONFIRMATIONS.	APPROPRIATIONS OF BOARD OF MISSIONS.
Tokyo	228	154	$64,066.70
South Dakota	841	291	36,139.00
Colored work in District of Asheville.	21	19	1,100.00

Tokyo receives from the Board of Missions fifty-eight times as large an appropriation to carry on its work as the district of Asheville. If we should multiply our number of Confirmations by 58 we should have 1,102 as against Tokyo's 154.

South Dakota receives 32 times as large an appropriation as the district of Asheville for its colored work. If we multiply Asheville's Confirmations by 32 we would have 608 as against South Dakota's 291. These figures do not show that our present system fails to make a fair return for the use of the money placed at the disposal of the Bishop for doing the work among the negro population. The present system of doing the work among the negroes is not a failure, but we have failed to realize how inadequately we are contributing to this work.

Again the colored population may feel that they are neglected in ministration and appropriations under the present system. About one-eighth of the population of the district of Asheville are colored people. The Board appropriates for the whole work in the district of Asheville, exclusive of the Bishop's salary, $5,760, and of this $1,100 is for colored work; that is, about one-fifth. With this small appropriation of $1,100 supplemented by about $1,500 specials contributed for colored work, we maintain three colored clergymen, six schools, seven teachers, besides the three clergymen. All the three clergymen get part of their support from assisting in the schools as teachers. In these six schools were enrolled during the year 307 pupils. In two of the schools industrial training is given by competent teachers.

There are several other phases of this vexed question that might be considered, but it seems to me that this one of the efficiency of the present system is the most important and the one that has given rise to the unrest, because it has been theoretically or sentimentally taken for granted that the system is practically a failure.

We should first give the present system a fair test, by supplying an adequate amount of money, which will be a necessary addition even if the proposed missionary districts are erected.

A GLORIOUS VISION.

BY MARIE J. BOIS.

HAVE you ever felt, dear reader, the unspeakable gratitude and love which fills the heart suddenly face to face with God's love? of the heart which at a turn in the road discovers the glorious, boundless horizon of that Ocean of love?

The starry sky is above, the unfathomable depths are beneath; the sun of righteousness has risen with healing in His wings, and before the unexpected vision, a sense of awe steals over the humbled heart: "Who am I that such things should be revealed unto me?" Yet: "Perfect love casteth out fear," and eager to know, forgetting the things which are behind, it presses forward, anxious to sail over that Ocean, save that the Pilot will bring it into the haven of rest.

Thus, this week, I reached that turn in the road, thus I discovered a new and more wonderful horizon.

An unexpected letter so clearly brought an answer to my earnest prayers that I could not but consider it as a direct message from Him. My prayers were those of every child of God: for a truer self-surrender; a deeper consecration; greater loyalty to my Master; opportunities to serve Him; and that letter brought the token that He had heard. Graciously the opportunity is granted while past efforts are amply repaid with words of encouraging love. He has used me and will use me still.

What more can I tell you, dear reader? If, as is most probable, such direct answers to your prayers have been granted to you, you know the undesirable feeling of grateful love which fills the heart thus blessed.

If you have never experienced it, let then, your first prayer be: that the glorious vision of *God's love may come into your life,* that the broad daylight may reveal to you, things hitherto undreamt of, by your timid soul.

EVEN BEFORE the Throne He has still a perfect sense of our infirmities. Out of this perfect love, knowledge, and sympathy, He perpetually intercedes for each one of us according to our trial and our day. His Intercession is for His whole Church, and for every one of us in particular. There can come nothing upon us which has not its counterpart and response in His perfect compassion. While He prays for us He feels with us. To Him we may go as to One who is already pleading for us. Day and night are held up on high the pierced Hands, in which is strength and mastery for the whole Church militant on earth.—*Manning.*

DEPUTIES TO GENERAL CONVENTION

NOTE.—Names in *italics* denote members of the General Convention of 1904.

ALABAMA.

DEPUTIES.		SUPPLEMENTARY DEPUTIES.	
CLERICAL.	LAY.	CLERICAL.	LAY.
Rev. W. E. Evans, D.D., Birmingham.	*Mr. W. W. Screws,* Montgomery.	*Rev. Jas. G. Glass,* Anniston.	Mr. J. W. McQueen, Birmingham.
Rev. Stewart McQueen, Montgomery	Mr. R. P. Hobson, Greensboro.	Rev. J. J. D. Hall, Ensley.	Mr. J. E. Mitchell, Mobile.
Rev. E. W. Gamble, Selma.	*Mr. J. H. Fitts,* Tuscaloosa.	Rev. W. N. Claybrook, Huntsville.	*Mr. M. B. Wellborn,* Anniston.
Rev. M. Brewster, D.D., Mobile.	*Mr. Jos. F. Johnston,* Birmingham.	Rev. F. W. Ambler, Woodlawn.	Mr. R. H. Pearson, Birmingham.

ALBANY.

Rev. W. W. Battershall, D.D., Albany.	*Mr. G. Pomery Keese,* Cooperstown.	Rev. Geo. L. Richardson, Glen Falls.	*Mr. Spencer Trask,* Saratoga Spgs.
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A DOUBLE LIFE.

By Roland Ringwalt.

WHEN we say "a double life," we usually mean that a wolf has donned sheep's clothing. The man who leads in prayer meeting at home and is lax in his morals when abroad is said to lead a double life. So is the man who makes addresses at civic reform meetings and embezzles the funds entrusted to his care. The phrase carries with it a reproach, it means that the man spoken of is a hypocrite.

Yet it need not mean this, for many a double life has been a benefit to the world. Cincinnatus, preferring the quiet of his home but ready for any demand the public service might make, lived a double life, and the parallel between Cincinnatus and Washington has been noted by a thousand pens. Alfred, zealous in the discharge of every royal duty, and yet passionately fond of studious leisure, shows how a strong mind may flow in widely different channels. The charm of biography lies, in no small degree, in the contrasts it develops. One would hardly think that Jefferson, the master politician of his time, could also be the naturalist he was; Wolfe, soldier from head to foot, was so enthusiastic over Gray's "Elegy" that he deemed its authorship greater honor than victory on the field; Sir William Rowan Hamilton could throw his soul into solving a problem or writing a sonnet. It is a life-long, never-ending study to trace the radical differences in the same minds; the qualities that enabled the same actor to perform on different stages. Gladstone in the House of Commons and Gladstone lingering over Homer; Frederick the Great at the head of his army and Frederick the Great in a circle of philosophers; Coeur-de-Lion in battle and Coeur-de-Lion the musician delight men as well as boys.

Daily experience shows us the second life we never expected to see. A cold, austere man has a few relatives or friends to whom he thaws, and they regard him as half divine. A timid little woman is roused, and the moral and physical courage she displays puts the majority of the sterner sex to the blush. We meet a business man whom we supposed to care only for his ledger and he turns out to be an amateur scientist of no mean skill. Among those whom we know or rather whom we formerly thought we knew a hundred surprises may stare us in the face. The quiet-looking nurse may have a warrior's love of danger; the old soldier may esteem a frolic with his grandchildren to be the greatest joy of life; the veteran sailor is apt to be the most domestic man in the neighborhood.

The sanity, the salvation of many a life is contingent on its being double. Business presses so hard upon a man that he would go mad but for his quiet hours over Latin and Greek. The lawyer who finds a daily refreshment in a Law higher than the statutes is refreshed by his devotions. The woman who enjoys her parties and pink teas, yet who finds the leisure to visit the orphanage and the hospital, maintains her equilibrium. Many a nervous wreck can be traced to overloading; the sufferer lived only for business, politics, or pleasure and the cord snapped. People who will not sacrifice the whole being to one pursuit, who keep the brain balanced, who enjoy the theoretical as well as the practical, the ideal as well as the actual, use the world without abusing it. It would be well to look at the better meaning of the oft-quoted phrase, "a double life."

Here, as always, the pages of Holy Scripture teem with illustration. Moses was fitted for his post of leader because he had learned what the court of Egypt and the silence of Midian could teach. David's rare fascination is due to the fact that he was a man of action and a poet. St. John was a fisherman and a sage. St. Paul's mind was partly Jewish and partly Roman. The Bible is continually changing its imagery as if to remind us that life must change. After all, if a man daily recognizes the importance of the temporal problems which he must solve and the transcendent importance of the eternal problem that was solved for him, does not that man lead "a double life"?

Helps on the

Sunday School Lessons

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SUBJECT—*Bible Characters. The Old Testament.*

BY THE REV. ELMER E. LOFSTROM

JACOB AT BETHEL.

FOR THE SEVENTH SUNDAY AFTER TRINITY.

Catechism: Third Commandment. Text: Gen. xxviii. 15.
Scripture: Gen. xxviii. 10-22.

JACOB and Esau were twins. Esau as the first born had the birth right, which meant that he would succeed his father as the head and priest of the tribe. Inasmuch as they were members of the family of Abraham to whom the promise had been made, this birthright was of deeper significance than any of them realized fully; it meant the headship of the family in which Messiah was to be born. At the time of their birth, God had promised that the birthright should come ultimately to Jacob (Gen. xxv. 23). This was not simply a matter of favor, for Jacob had an appreciation of the value of the birthright. In fact he so coveted it that he was not content to wait for God to give it to him honestly. Esau was a profane person and despised his birthright.

The first period in the life of Jacob was that which preceded his leaving home. During this time there were two events which reveal the character of the young man at the time. Both show that he had an appreciation of the value of the birthright, but they also show an untamed and undisciplined nature. When the boys were about twenty-two years old, Esau traded his birthright to Jacob for a mess of red pottage. Then, about twenty-five years later, their father Isaac proposed to give them his blessing. By deceit and lying, Jacob and his mother Rebecca succeeded in getting the blessing which Isaac intended for Esau. Jacob thus tried by cheating to get what God had promised should be his. What he sought was well worth the seeking, but spiritual blessings cannot be dishonestly obtained. It is a lie to say that "the end justifies the means." Jacob was to learn this by forty years of bitter experiences. What God had promised was not hastened, but delayed, by his dishonest interference. Before he could receive them and enjoy them he was compelled to restore the birthright to Esau (xxxii. 3-21). Then it came to him honestly (xxxvi. 6). In like manner the blessing which he had stolen was afterwards given him freely by his father, evidently repenting of his attempt to frustrate the revealed plans of God (xxviii. 4).

At the time of our lesson, Jacob was leaving home to escape the wrath of his brother (xxvii. 41-45). He had received the second blessing, freely given, from his father; but his departure was without the knowledge of Esau (xxviii. 6). Doubtless the young man felt both that he had forfeited the right to the blessings for which he longed, and that he was leaving the land where Jehovah was. But with the promise of his father ringing in his ear that he was to have the blessing of Abraham, he turned his steps toward Bethel, the place where Abraham had raised the first altar to Jehovah, and where he had come back to make a new start after his mistaken journey into Egypt (xii. 8; xiii. 1-4). "A certain place" (v. 11) is "the place" in the original. He was looking for the place, and it was late in the evening when he found it. Since he was at pains to find the place, there can be no doubt but that his mind was full of the memories of the place. At the same time he must have been conscious, this first night away from home, of the failure of his own scheming. He was in a fit frame of mind for God to obtain a hearing.

God gave him a vision there. He saw a way leading up step by step from earth to heaven, from himself to the presence of God. On that stairway were angels going both up and down. That there were steps all the way up, might well teach him and us that the way from earth to heaven is a gradual climb. Not by trading for the birthright, nor by getting, however dishonestly, a patriarchal blessing, could he come into the presence of God. But along that upward climb, step by step, were the angels of God. Angels are the messengers and helpers of God. They are both going up and coming down. Angels come down from God to bring help from Him. The descending angels were a promise that God would help him in the way. Those going up spoke to him of the need of communicating with God. He must send messages in prayer to God; he must be a worker with God and help Him in the carrying out of His plans.

Taken together then, the vision was a call from God to the young man. As he was entering this new stage in his life journey, God gave him this vision. Why? Certainly not as a reward for past faithfulness. The vision was given him to set him right. Before this time he had looked upon "the blessing of Abraham" as something to be selfishly acquired. He was anxious to "get" something. Now, he saw it all in a new light—that of responsibility. Not only would God help him, he must also help God. Perhaps he realized as he awoke from sleep that just as there was a blessing in his family because Abraham had earned it, so it rested upon those who would pass it on, also to build altars, and to be faithful to Jehovah.

The thing which most impressed Jacob was the fact that God was present there although he had not realized it. It is hard for us to understand the feeling of the man. We have learned more of the nature of God than he knew. He was surprised that God was anywhere else than with his father's family in Hebron. Where God is, there is His house. As for Jacob, so for us, it is easier to realize that He is in some places, than it is in others. Where we realize His presence, we try to honor Him. It is as we learn to realize that which is true whether we realize it or not, that God is also in other places, that we find the house of God and the gate of heaven everywhere, and every day. As we learn more and more to realize His presence and His care for all His works and all His children, we shall come to honor Him more and better by our daily walk. We who have been baptized and confirmed are in a special sense the temple and house of God. By His Spirit He is present with us. Do we give evidence to men of that indwelling Presence?

Jacob, realizing that he was in the presence of God, gave expression to his reverence in two ways. He reared an altar, and he made a resolution covering the future. The first reminds us of the value and importance of worship. It is impossible to love God without giving some expression to our love. We may think to keep alive a love towards God while giving little expression to it in the way of worship, but it can not be done. It is the man who makes the expression of his service to God a matter of duty and so puts it above ordinary interferences who grows in grace. Every church building is a Bethel. There God has set His Name. There we should worship Him.

Jacob also made a resolution as to the future. At Bethel he learned that God did not confine His presence to the vale of Hebron. He made a promise of service to God if He would be with him where he was going. As a sign of that service he promised to give back to God a tenth of all that he should receive from God. Here again Jacob sets us a good example. God gives to men all that they have. Yet God needs the help of men in the carrying out of His work upon the earth. It is the most important thing being done upon the earth. The progress of His work is the one thing of permanent value in any generation. It ought not to lack for support. It is the privilege, as it is the duty, of the friends of God to claim a share in the support of this work. Jacob pledged a tenth of his income to God's work. It became a law with the Jews that each one give a tithe. Many Christian men who realize that the blessings of the Christian are far greater than those of the Jew give more than a tithe. Surely no Christian who gives the matter earnest and serious thought can give less than was given by the Jew. The promise of Mal. iii. 10 may still be accepted.

WE SHALL soon find again those whom we have not really lost. Day by day we get nearer to them. We should feel concerning those dearest to us as Jesus Christ bade His disciples feel when He ascended into Heaven, "If ye loved Me ye would *rejoice* because I said I go unto the Father." Suffer the Hand of God which has wounded you to soothe your grief.—*Fenelon.*

A LIFE centered and united with God cannot die: it is an eternal thing, as God Himself. Death cannot touch it, for death is but the ceasing of the physical life when its work is done, and it has given all that God wishes it to give to the perfection of the spirit. Death is not the end, but only a change in the sphere of life—a change into a sphere higher and nobler. The true life of man is that which, here or hereafter, is centred in God. If I am to think of the life after death, I am to think of it not as a wholly new existence, but as the continuance of my best life here, only . . . purged from the sins which have stained it, freed from the temptations which thwart it.—*Bishop Cosmo G. Lang.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

THE M. T. O. AND HOLY ORDERS.

To the Editor of The Living Church:

TWO thoughts that are now finding abundant public expression—The Men's Thank Offering, and the Dearth of Candidates for Holy Orders—seem to suggest the following questions, which the writer hopes may receive the Church's attention, whether the ideas involved be original or not.

1. Why should not the M. T. O. idea be so expanded, and, at the same time, so applied, as to become, or to lead to, a great thank offering of men?

2. Why should not this 300th anniversary mark the commencement of a larger offering of men themselves for the work of the ministry?

3. Why should not the money that is being collected in (let us hope) large sums, be largely devoted to the very generally necessary cost of educating larger numbers of men for the ministry?

4. Why should the M. T. O. fund go into buildings and "plant" rather than to preparing the way for more men to offer themselves to the work of spreading the Church?

5. Why should not our own Church colleges, like St. Stephen's, Annandale, N. Y., and our divinity schools, be the beneficiaries and the trustees of a goodly share of the Men's Thank Offering, so that the logical development of the underlying idea might become practically a thank offering of men for the ministry?

F. B. REAZOR.

West Orange, N. J.
Nativity of St. John Baptist, 1907.

THE BISHOP OF SALINA'S PLAN AS TO THE SUPPORT OF MISSIONARY CLERGY.

To the Editor of The Living Church:

A GREAT deal has been said in the Church papers, and otherwise, for years past, in regard to the lack of candidates for holy orders; some giving one reason and another giving a different reason, and so on. Many and various causes have been named.

The youths and young men of the Church have been charged with a want of loyalty to the Church. And of a great need among them of a spirit of self-sacrifice and self-denial. And the rectors of parishes have been charged with negligence in the matter. All this may be true to some extent. I am persuaded, however, that if the Bishops of our various dioceses and districts would adopt the plan as declared by the Bishop of Salina to the late Convocation of his district, there would soon be seen a great revival among the youth and young men of the Church in regard to seeking to serve the Church in her ministry. Allow me space, Mr. Editor, to repeat a little of what the Bishop said:

"I put on record here a plan which I have adopted for the support of our missionary clergy. To each clergyman who comes to the district to work I shall guarantee a stipend of $800 a year. If he continues to serve with us for more than two years, his stipend shall be increased to $900; and after five years' service, to $1,000 a year. In the case of married clergy, I shall also be responsible for the provision of a house."

I say, I am thoroughly persuaded if such a plan should be adopted by the Bishops throughout the Church in this country, we should fail to hear the constant wailing of the want of candidates for holy orders.

J. TAYLOR CHAMBERS.

THE CHURCH OF ENGLAND.

To the Editor of The Living Church:

MR. WILLIAM E. WATERS, in your issue of June 1st, writes: "Centuries of Establishment in England has produced three hundred million of adherents of the Church of England. Three hundred years of the Episcopal Church in America has produced perhaps eight hundred thousand, while the various non-agreeing bodies number in England five times as many, and in America twenty times as many." And naively asks: "Is it not high time we should pause and observe that we, claiming to date from the apostles, are the only body in Christendom engaged in belittling our own Church?"

Let me state a few facts concerning the Church of England, with statistics culled from a publication of the "Church Defence Institution," and I think any well-read person will conclude that in the face of distorted facts, lies, prejudice, and persecution, the progress of our Church is simply marvellous.

"There were in 1841 only 5,776 beneficed clergy. There are now 14,000, and more than 7,000 curates."

Take the Hospital Sunday fund. An analysis of its yearly lists of contributions reveals the fact that, whereas the contributions of Roman Catholics, Jews, and dissenters of all sorts from 1873 to 1895 had amounted but to £442,050, the contributions of Churchmen exceeded the sum of £1,078,937. In 1895 Churchmen contributed £30,329; Dissenters, £8,009.

Take the education of the poor. In the year ending August 31, 1904, the Church of England educated over 101,000 more children than the State-aided school boards, at a much less cost; while Churchmen contributed voluntarily during this year nearly £622,000 towards the support of their schools. Since the National Society was founded, Churchmen have contributed 38 millions sterling of money for educational purposes. How much more is expended by Churchmen than others in the cause of the education of the poor may be gathered from the fact that since the Education Act was passed in 1870, to 1894, the amount contributed by Churchmen for the maintenance of voluntary schools was £13,766,810, against £3,763,202 contributed by British, Wesleyan, and Roman Catholic schools.

In 51 years, from 1840 to 1891, Churchmen spent 60 million sterling in church building and restoration.

Three million is a low estimate for adherents of the Church of England—there are more than three million communicants alone. To-day the Church provides more than six million and a half sittings in England and Wales.

In the reign of Queen Elizabeth the population of England, Froude says, was five million; what is it to-day?

In the city of London alone, within the last 60 years, 500 new churches have been erected. As an illustration of work in the provinces, take the diocese of Llandaff; in the two years ending October 30, 1895, 35 churches were built or restored, accommodating 7,756, at an expenditure of £67,000.

With regard to the continent of North America. In 1679 there was not a single church in the New England settlements, and only four Episcopal clergymen in the whole continent. Mr. Waters writes: "Three hundred years of the Episcopal Church in America has produced perhaps 800,000 adherents." There are probably 1,000,000 communicants, if we could obtain accurate reports; and more than five million adherents, to say nothing of the many who attend the services and are not baptized.

The late learned Dr. Döllinger, well acquainted with the religious condition of England, wrote these words: "It may still be said with truth, that no Church is so national, so deeply rooted in popular affection, so bound up with the institutions and manners of the country, or so powerful in its influence on national character as the Church of England. . . . What has been accomplished during the last thirty years by the energy and generosity of religious Englishmen, set in motion and guided by the Church, in the way of popular education and church building, far exceeds what has been done in any other country."

JAS. W. SPARKS.

St. Helena Parish, Beaufort, S. C.

THE PAPAL CLAIMS AND ROMAN CATHOLIC TRADITION.

To the Editor of The Living Church:

YOUR correspondent, the Rev. A. E. Whatham, has furnished your readers a quite unique specimen of reasoning in his letter on the papal claims.

I undertook to show, in answer to Dr. Briggs, that the weight of opinion *in the early ages* of the Church was against his interpretation of St. Matt. xvi. 17-19. Mr. Whatham replies by citing the opinion of Dr. Salmon, a nineteenth century theologian! Again, I undertook to show that *ancient Catholic tradition* is clean contrary to Dr. Briggs' interpretation; and my critic replies that he knows *one eminent modern Protestant* theologian who agrees with Dr. Briggs! Yet again, I appealed to the Church of England divines of the sixteenth and seventeenth centuries as sustaining the view that not Peter but Peter's faith was the rock on which Christ built His Church;

and this statement Mr. Whatham refutes by telling us that the late Provost of Trinity College, Dublin, held that Peter was the rock!

But does Dr. Salmon agree with Dr. Briggs, after all? True, as Mr. Whatham says, he gives this paraphrase of our Lord's words, "On thee and on this confession of thine I will build My Church"—not on Peter alone, but Peter and his confession. He adds, what Mr. Whatham fails to give your readers, "For *that confession really was the foundation of the Church*"—which is just the view for which I contend.

My critic himself acknowledges that Dr. Salmon stops far short of Dr. Briggs' position. He does indeed! For while the latter claims that by virtue of this promise "the successors of St. Peter are the rock of the Church, and have the authority of the keys in ecclesiastical government," Dr. Salmon says, "we might just as well speak of Adam's having a successor in the honor of being the first man as of Peter's having a successor in the place which he occupied, in founding the Christian Church" (*Infallibility of the Church*, p. 341).

I submit, then, that Dr. Salmon's position does not in the least disturb my argument against the papal claims, so far as they rest on St. Matt. xvi. 17-19. Your readers may recall that I showed in my article of June 8th that even if it could be established that Peter was the Rock, the Roman claim would not thereby be established.

So much for Mr. Whatham's first argument. What has he further to allege against my position? Well, first the canons of the Council of Sardica, A. D. 343. He demands why I omit all reference to the Council of Sardica? I answer, for a very sufficient reason, because it was not an Ecumenical Council. At the very outset the Easterns withdrew and held a rival Council at Philippopolis. "After this separation," says the learned writer, "the Council had no claim to be called Ecumenical." Let Mr. Whatham hear his authority, Dr. Salmon, on this question. He says that in his opinion, the Council of Sardica intended to give the Bishop of Rome appellate jurisdiction in the whole Church; "but," he adds, "it is obvious that this Council of Western Bishops had no power to bind the Eastern Church, or deprive them of any portion of their independence." Moreover, "for some centuries people in the East knew nothing about these Sardica canons" (*Id.*, p. 412). The Greek Church historians, Socrates, Sozomen, and Theodoret, in their relation of the transactions of the Council of Sardica, make no mention of these canons. I may add that the African Church did not acknowledge them either.

Mr. Whatham thinks too much has been made of the action of the African fathers. Well, here is what St. Cyprian said at a Council of African Bishops in A. D. 256: "None of us sets himself up as a Bishop of Bishops, ... seeing that every Bishop has his private right of exercising his liberty and power freely, and can no more be judged by another than he can judge that other himself."

The case of Apiarus, a deposed African priest, is well known. He appealed to Pope Zosimus to reinstate him. What did the African Church do? It wrote to Pope Boniface I. (418-423), repudiating his jurisdiction and resenting his unwarrantable assumption. And this letter was signed by St. Augustine.

It is to be hoped that when Mr. Whatham lets his light shine in the *Lamp* on the canons of Sardica, he will explain how it came to pass that the whole East ignored them, and the African Church acted thus in flat contravention of the power he supposes the popes were possessed of.

It may be well to remind your readers that Councils did not hesitate to censure, to excommunicate, and even to depose the popes; *e.g.*, Pope Honorius condemned as a heretic by the Sixth Council of Constantinople.

The Council of Constance unanimously declared, March 31, 1416, that the Pope himself is subject to a lawfully convoked Ecumenical Council.

Mr. Whatham, arguing for the jurisdiction of the Pope, naively tells us that the African fathers said that "if the canons presented to them by the papal legates as the ground of the Pope's interference were Nicene, they would admit his right to intervene in the matter in question." But when they found on investigation that this was a false pretense, "they denied all right of the Pope to interfere in their affairs." And this our critic seems to put forward as an argument for the Pope's supremacy!

Only a small, and that a subsidiary, part of my argument has been brought under review by Mr. Whatham. Perhaps I may be pardoned if I say that after considering his criticism carefully, I await with equanimity his attack on my other positions, should he be pleased to address himself to the task. His last word is, "Let us all reflect." Admirable advice, which only needs this addition—"in the light of history and reason."

RANDOLPH H. MCKIM.

[A number of other letters on the same subject have been received, which hardly require publication; and the discussion of the subject is now at an end.—EDITOR L. C.]

CHRISTIAN SCIENTIST EXPLAINS.

To the Editor of The Living Church:

IN your issue of June 15th there appeared a communication by Mr. W. M. Purce, in which he asks concerning the term "Mother" as it appears in Mrs. Eddy's spiritual interpretation of the Lord's Prayer in the Christian Science text book.

The term refers to God, and is intended to call attention to the fact that God is not only the Father but the Mother of creation; in other words, that in God is embodied the full parenthood; that it is quite as proper to apply the term Mother as to apply the term Father to God.

In his surmise, "They further deny the reality of the sacrifice of Christ," the gentleman is laboring under a misapprehension. Christian Science accords with all the orthodox Churches on this particular point, and recognizes that our Lord's entire experience, from birth to ascension, was essential to the salvation of the world; that this experience not only revealed His infinite love, but demonstrates certain facts concerning the Science of being and the Science of God, which were necessary to be understood by mortals in order that they might comply with the scriptural injunction, "Work out your own salvation."

The gentleman declares: "It costs a great deal of money to be a Christian Scientist." In my own experience I have helped many persons to become Christian Scientists who had no money whatever to use in this behalf, and I am quite sure that all Christian Scientists can make the same sort of report. One can be a member of the Christian Science church without any expense whatever. A worthy person can have all the privileges the Christian Science movement affords, even though he may not have one dollar. No one is ever turned away because of his lack of funds.

It is the teaching of Christian Science that God understands all things in their true light, and a true and perfect consciousness of an illusion amounts to a state of mind wherein a delusion cannot appear as a reality. While a deceived person may see a ghost, the well-informed does not see it.

While Mrs. Eddy repudiates the humanly circumscribed sense of person as applied to Deity, she advocates the infinite personality of God. The term Principle, as applied to God, should not be understood in its usual cold and barren sense, but as expressing the fact that God is the foundation of all that exists—as the Scriptures have it—the "Alpha and Omega, the beginning and the end."

Yours truly,

Boston, June 25, 1907. ALFRED FARLOW.

SERVICE OF TABLES.

To the Editor of The Living Church:

AT such a time as this, when so many have been ordained to the sacred orders of the ministry, the reason for the first appointment of deacons comes to mind, namely, that the higher orders of the ministry might not "serve tables," but give themselves "continually to prayer, and the ministry of the word." I find myself asking, what seems to be the characteristic of the twentieth century priest? Is it not serving tables, so that he has very little time for prayer, and the ministry of the word? The people expect the priest to give himself wholly to the management of Church machinery, and if he does not, he is not an up-to-date priest, and the *Acts* of the Apostles are out of date. Surely in all this the Church suffers a tremendous loss. The ministry of the word and prayer, means everything, or else nothing at all. It is one thing or the other. The priest is almost the only one who can do this continual service, and if he is not allowed to do so, what can we expect, but that the Church should wail over lost power? She loves to have it so. It is time for every priest to say, "not tables, but continuance in prayer and the ministry of the word." This may not mean so much bustle and noise, but it will mean power. We need to do God's work, in God's way, and not in the world's way.

The following words have come to my notice from an Eng-

lish Church paper: "A man sees that the work required of him, and that he solemnly engages to do, is eminently and exclusively of a spiritual kind; and he hopes that, with the help of God, he may in a measure be able to rise to its sacred obligations. From the ordination service he turns to a parish—that is to the field of work of the ordained man—and there he finds that the exigencies of the day have introduced things that have no place whatever in the solemn form, and are not so much as hinted at. He says to himself: 'I am neither athlete nor musician. I could not make a humorous speech, and I am not good at games. I venture to think that with God's promised assistance I should give myself heartily to ministerial work, but I am sure I could not compass the semi-secular, wholly secular element that is considered to be a necessity and an advantage in many parishes.'"

A fellow priest in our own country wrote recently to me in the same strain. He said, "Some of the people want me to act Foxy Grandpa at the vaudeville. One has to learn more outside the Divinity School than in it. Why on earth B— is taking further work at the Seminary is a marvel! Is he proficient in dancing, acting, money-grabbing, ladies' gatherings, minstrelsy? These are important—in fact they seem the only essentials. Why did I put in all those hard licks at Hebrew, Greek, and at college?"

I venture to think that what I have written, voices the thoughts and experience of many a priest. The contrast between what he knows God called him to do, what the ordination day *told* him to do, and what is thrust upon him in his work tends to make the priest's office distasteful. The priest's work is a farce, if it is not wholly spiritual. It is harder to pray, than to serve tables, yet if the priesthood could resolutely turn from those alluring tables to its apostolic work, God would bless our work with more permanence and vitality than it has at present. "Not by might nor by power, but by My Spirit," is still in force. Yours truly,

Long Beach, Cal. ROBT. B. GOODEN.

THE WASHINGTON CATHEDRAL.

To the Editor of The Living Church:

THE illustrations given of the projected Washington Cathedral in the current number of your paper, should inspire gratitude in the mind of every Churchman towards Bishop Satterlee, in having been guided by the truest instincts to seek through so skilled and eminent a master as Mr. Bodley, a design so full of the dominant features of English architecture as comprehended in this design which you tell your readers has been confirmed as the coming cathedral for our National Capital. By this wise step of going abroed, and there selecting a native and resident of the Mother land, familiar with and a student of its architectural beauties, and imbued with the spirit of its traditions, there has been secured a design for this ideal minster, that must give expression to the true worship of the Church, both symbolical and realistic. The proposal otherwise might have encountered local opinion and prejudice to wreck its beauties, by distortions and disfigurements imposed through individual eccentricities. This is not said with prejudice to our few competent and modest architects, students of ecclesiology, but in reference to the rampant and arbitrary opinions often prevailing in dealing with architectural designs, especially where vestries and building committees proclaim themselves as well able to decide what is "wanted," as any other man of American birth. Like the Simeon trustees, who will only benefice priests that fit in their mould, so to control the type of building will therefore control the character of worship that these parochial pontiffs expect thereby to accomplish. Until we pass the shambling point of architecture in this land, the self assertiveness born of narrow prejudice will possess and largely dominate our structures. When we have true specimens of architecture before us, and especially such as Washington Cathedral will be, then the tide will at least turn to stay.

Washington Cathedral in perspective reminds one of Canterbury in many parts, the apsidal termination of the choir suggesting as well a partial replica of á Becket's crown. A lady chapel to the south is provided and it is most agreeable to see the ancient "side chapels" being revived—for another has been placed to the north, and there has not been, apparently, any thought of ignoring the honor due to the Blessed Virgin. The spacious range of the choir and sanctuary may be termed, in its dimensions, "magnificent." How this proposed work will be approved of generally, and those who might otherwise have cavilled because they did not comprehend, but will acquiesce in, goes without saying. It will indeed be "a joy forever" and for that and the reasons given, every one should be supremely thankful for it all.

We observe that some of the fads which were said to be necessary elsewhere in Cathedral building, have been disregarded in this great structure under observation, or are set at nought by Mr. Bodley. "Climatic conditions" that have elsewhere been emphasized, seem not to have cut any figure in application to the Washington design, and there are other variations that mark a distinct contrast, viz., the wide aisles of the past are introduced, clerestory windows that harmonize, flying buttresses which may rarely be omitted from these great structures without a loss of dignity to the whole, the groined vault of the nave, and most of all as the marked feature, the true Anglican rood-beam with stately cross and attending figures, while below is a beautiful screen that crosses the choir and so well together remind us of the gate to Paradise—the veil rent in twain—that symbolism of worship set forth continuously by the teaching of the gothic age. If we put this expressive work to a test beside the meaningless Romanesque, one is at a loss to comprehend the motive that would permit the latter to displace the former, except the influence of modern hodge-podge theology. Barrel vaults, aisles reduced to mere passage ways, the mingling of quasi-classical and gothic work, which cannot consort, apparently for mere imagery, condemn alike the effects and the effort of those responsible, probably to keep out what is known as theological coloring to reconcile irreconcilables. Statuary that Mr. Kensit would not spend any idle time upon, or be derided by professional authority, will never decorate Mr. Bodley's work. But Washington Cathedral seen by the perspective, must arouse through its fidelity to tradition and its objective features of form and character, that sense of awe which becomes one of the attributes of real worship to the Church militant "kneeling upon their knees" in the nave—or the court, to use the idea that is applicable. In such a structure will be fully revealed in time, God's worship upon earth, both in spirit and in truth, as in the choir or "holy place" those who minister in praise are robed in white garments symbolizing the redeemed souls in Paradise awaiting the great day, while beyond in the sanctuary—the holy of holies—are those who minister before the throne, habited in gorgeous vestments over their white raiment, showing thereby that the glorified body has been added to the redeemed soul, who will offer the sacrifice of prayer and thanksgiving as the incense arises in great clouds and the *Trisagion* bursts forth to the prostrate throng of worshippers. "To man things are impossible, to God all things are possible."

Bishop Satterlee's faith will be rewarded, Mr. Bodley's design will aid in reviving what has been wanting. May the hearts of many be touched by this expression of a living faith, and that the Bishop of Washington may be spared to see his hopes realized will be the prayer of very many persons.

GEO. WISTAR KIRKE.

New York, St. John Baptist's Day, 1907

"WATERING THE STOCK."

To the Editor of The Living Church:

IT is well known that since the Crapsey condemnation, the Radical party has been busy in its endeavor to lower the Church's standard of doctrine, and make it more comprehensive. They are attached in a degree to the Church's worship, but feel the strain upon their consciences of being obliged to utter in it statements of doctrine which they do not believe. It is the old story of the Low Churchmen, at the time of the Cummins movement, over again. More astute and clever than the straightforward Evangelicals, they will probably seek their end in the coming General Convention, in a more subtle manner. A meeting, we understand, has lately been held in New York, presided over by the Hon. Seth Low, and encouraged by letters from several Bishops, which considered the best methods of "Liberalizing the Church." To the worldly and carnal-minded the cry of "liberalizing" will be a popular one. But to old-fashioned, conservative Churchmen of all schools, it will look like a method borrowed from Wall Street, known as "Watering the Stock."

In favor of the plan, it will be urged that there is a considerable body of men now outside the Church's organization who would willingly join her if from her doctrines the supernatural could be elminated, and the Church be brought more

into agreement with modern rationalistic, *i.e.*, unbelieving thought.

But this, we may observe, is a mere gold-brick scheme. There is no such body of men desirous of joining the Church, and kept from it by her consistent witness to the Faith once delivered. For any such persons, there are already many organizations of a religious character open and glad to welcome their support, but they do not join them. The only effect upon this body of men would be to make them yet more contented in their present attitude of indifference. Men do not, or should not, join the Church because they like its form and service, but because, having been brought under conviction of sin, and converted, they come into it to find Christ their Saviour. Propositions to liberalize mean parting with some of the Church's inherited faith, either in respect to her government, or her doctrines, and accepting in place a large amount of variable opinions produced in the theological workshops by the clash of modern thought.

Now the ancient doctrines and practices of the Church have upon them the stamp and signature of the Church in all ages, countries, and times. They are doctrines and practices which have borne the test of nineteen centuries. Their value has been demonstrated by the conversion of millions of people and the lives of saints. We are asked to surrender some portion of this true and good money for a lot of unauthorized "green goods." It is a "green goods" game, which it will be well for the Church not to take part in.

Another delusive argument pressed, is that if we wish our Church to grow and become the Church of the land, it must be more "liberal." But certainly the way to develop the real spiritual growth and efficiency of any religious body is not by letting down the bars, and by making matters of indifference of doctrines received from the beginning and held universally in the Church. It is just those bodies that have held more stringently to the Faith, and have more positively taught it, that in this age of unsettlement have drawn the greater number within their fold.

The spiritual growth of our own body depends, not upon liberalizing, *i.e.*, minimizing the Faith, but upon more explicity avowing our Catholic heritage, apostolic government, and sacramental system of worship.

An important factor in the plan of the liberals to enlarge our membership they overlook. They mistakenly think a number of half-breeds now partly Christian and partly infidel, will be drawn into the Church. But they do not stop to consider how many more they will drive out of this Church. No well instructed Christian Churchman could remain in a Church which, for instance, made formal recognition of the position taken by Professor Allen, *i.e.*, that the Anglican Church has broken with the fourth Ecumenical Council, or any Ecumenical Council! The Church has affirmed again and again she has not done so. But if now the Protestant Episcopal Church takes that position, she breaks the thread of life that binds her to the Church as founded by Christ. She is no longer Catholic. She has committed spiritual suicide. And no loyal Churchman could remain in her communion. To one who might be drawn to her, those who left would be counted by the hundred.

There is, with some, a desire to see all Protestant bodies, as they are called, brought into some one great federation. It goes along with the American trust-forming business spirit. Its dominant idea is the formation of a big concern. It measures strength by quantity, not quality. It thinks of the Kingdom of God as if it were a mere human-made society, or a combination of societies. It would make the Episcopal Church simply an annex or member of a man-made trust. If such indeed is the course that our Church is to take, our liberal friends cannot avoid adopting for it a new name. They would not, of course, take the title of "American Catholic." They would want a title which would express the new attitude and the changed quality of the old Episcopal Church. A title we would therefore respectfully suggest for their consideration. Considering the left-handed connection with the sectarians involved and the embodiment of Unitarian principles, the title might well be "The Great American Liberal Morganatic Church."

When the popular cry of Liberality is raised, it is well for Churchmen to consider that the word "liberal" means to make free with, and we have no right to make free or give away that which is not our own. Now the Faith has been given in trust to the Church. St. Paul's command to Timothy was in the selection of clergy, to pick out "faithful men"; men, that is, who would be faithful to the Church. In our day, the Church is asked to embark, so to speak, in a speculation for its growth. Promises are made of an increased number of adherents, and of large sums of money, and of increased missionary enterprise. And it is proposed, in order to secure this great, enticing profit, that the Church shall put her hand into the strong-box of her creeds and abstract from that sacred deposit of her Faith some of her most valued possessions. The Church is being thus tempted to betray her trust and commit a crime; a crime worse than that of any embezzlement or defalcation of earthly money. Men who would abhor committing such a crime in respect to funds entrusted to them, think it right to be liberal or "make free with" the things of God.

This attempt to modify the Church's Catholic position and doctrines breaks her continuity with the past, reduces her thereby into the condition of a sect, and under the specious promise of greater growth and earthly prosperity, it brings before the Christian mind the solemn scene of our Lord's final temptation. Disguised as an angel of light, Satan proposed to the Master, simply on condition of His acknowledging his authority, to give Him all the kingdoms of the world. There was to be no crucifixion, no opposition on the part of man. It was a Broad Church offer. It had a business-like ring. Undoubtedly Satan could have done what the Radical party cannot do—deliver the goods. But the Kingdom of God was not to be a successful kingdom in the world, or for the world, or even over the world, but was to be built up and prepared for the eternal reign with Christ in glory of those who are dead to the world, and crucified with Christ.

We do not know what the plan of the liberalizing party is. It has been suggested that any legislation respecting the establishment of a Court of Appeals in matters of doctrine will be opposed. So long as none exists, the followers of Crapsey can say the Church has not condemned them. Or if a Court of Appeals must be had to complete our system, then they would have a small one, whom they might influence, composed of a few Bishops, clergy, and laity. Such an one would not be a Churchly one. The only Churchly Court on doctrine should be the House of Bishops. They are elected by the Church and represent her. Their number secures a balanced judgment. They have been especially commissioned by Christ as the guardians of the Faith.

C. C. FOND DU LAC.

PRIZES FOR CARD PLAYING.

To the Editor of The Living Church:

MR. UPTON H. GIBBS is doubtless not aware of the manner in which many prizes are given in card parties. At the party where a host or hostess actually gives the prize outright, it becomes obviously merely a game of skill. But I believe this is not what is referred to. At many card parties today the people who attend pay for the privilege of playing and I believe the money or part of it, thus paid in by the players pays for the prize. Thus the thing becomes a gamble, pure and simple, a game of chance as well as skill. The winner instead of pocketing all the fifty-cent pieces deposited by the players, which represent the stakes in an ordinary gamble, receives these, in the form of a prize. Of course there may be many different opinions on this question as to how dangerous such practices are; for my part I think when the thing is done as I have described, its general moral tendency is on the downward track, to put it mildly.

Sincerely yours,

Windsor Park, June 28th, 1907. HUGH J. SPENCER.

THERE is the duty of being absolutely truthful in what we do say, not exaggerating; not speaking in hyperbole, just to give point to a story, and thus perhaps giving a very unfair impression of our neighbor. You call one person "splendid," "perfect"; another "odious" and "detestable"; you love to heap up strong epithets. Then, again, you say, "Truth is so dull." I beg your pardon. Truth is the only thing that is *never* dull, and the only means by which we can escape from dullness. Why? Just consider. In all art, in all science, in all literature, it is the observation of delicate *nuances* that gives interest, that delivers from conventionality, that insures progress. The conventional person says the sky is blue, and probably paints it so. The truthful person sees that the sky is gray, pink, yellow, inky black, pale-green, and, no doubt, blue at certain times, but not always even then of the same unbroken shade of blue. He paints or describes it as he sees it; he is an artist. . . . Just so it is in our observation of character. How careless, how inartistic, how unscientific we are in our study of, in the judgments we pass upon, in the language which we employ in regard to, one another, and how great would be our intellectual as well as moral gain, how far more attractive our conversation, if we tried to cure ourselves of these slovenly habits of thought, and these worse than slovenly habits of expression.—*Elizabeth Wordsworth.*

TALKS WITH SUNDAY SCHOOL TEACHERS.

By Helen MacGregor.

I.

THE importance of Sunday School teaching cannot be overestimated. It is the making or the marring of the future generation. To this great work must be brought wisdom, tact, patience, and a large-hearted, loving comprehensiveness; and for the comfort of the discouraged teacher be it said, that no jot or tittle of influence is ever lost, though it may seem to be of no avail. Influence goes a long way in teaching children, for it strikes home often more powerfully than the book.

II.

Many of those who are teaching children, especially when teaching boys, do not realize that they must gain the confidence of their pupils by being absolutely and unerringly true. Boys are very quick to detect a twisted meaning, a careless statement, and woe to the teacher who is thus caught! Difficult and embarrassing questions are often asked, sometimes, too, from a spirit of mischief, but that teacher who can answer all questions bravely and quietly will gain an indescribable victory of influence over his boys. It is absolutely necessary for a boy to respect his teacher before he will yield to the complacency of being willing to be taught.

III.

There was once a small boy whose teacher told the class that when any of them were in doubt as to a line of action they should consult their Bible, by opening at random to some page or verse, where it would be clear what they should do. Consequently, this small boy, being undecided whether he should take the money from his little sister's bank or not, had resort to his Bible, unhappily falling upon those words of St. Paul's, "All things are yours." Later when punishment overtook him, he pleaded in vain that which his teacher had told him. What respect in future could that boy have for his teacher's words? So much can false and superficial teaching do. Many, and alas, too little understood, are the difficulties of a child's mind as regards the religious life. Older people forget how very literal children are. I have seen the exquisite story of the Prodigal Son, the story of Divine Forgiveness, provoke a class of boys only to merriment, for the simple reason that their own experience of sin and its reward had been so different. They could not grasp the idea that God's forgiveness could exceed that which they had met.

IV.

Another difficulty which meets the earnest teacher constantly is the fact that so many boys do not look at religion in the right light. To them, church-going, praying, "being good" is something which does not seem to be particularly worthy of emulation. Neither does it interest them. It is not "Manly." It is well enough for women and girls. I believe this trouble to be at the bottom of most of the non-attendance at church and Sunday School of our boys. For often it is the fault of the tactless teacher who misrepresents the great principles of morality and religion. What natural, healthy boy cares to be "good"? It reminds one of the story of the child who asked his father if God was good because He liked to be or because He had to be good. But if the service of God can be made to represent clearly to our boys, truth, honor, and self-control, manly virtues all, a great step will have been gained. Children are willing to be bent if only the right force be applied.

Imagine the tactlessness of a supply teacher who told her class of merry, active boys of ten or twelve, that it was wrong to shoot or fish, as it was wicked to take life. The boys, ready to become heathen if Christianity meant the denouncing of their fondest sports, appealed to their own teacher the next Sunday, and were greatly comforted to be told that as Christ seemed to countenance fishing it would not be wrong for them to follow His example. All they need trouble themselves about was to be careful not to take the happy life of animals wantonly or cruelly.

V.

We talk easily to our children in the Sunday School about the great sacraments and services of our Church. To us it is familiar. To them it is not, and often a sense of fear pervades the child when first he or she hears of these great facts. Take that mystery of Baptism, which we, who are grown up, accept and understand; yet to a child's mind, how vague and terrifying it seems. The difficulties to be overcome in persuading a boy or girl of fourteen or upwards are often enormous. They simply do not understand. "You were baptized last year," said one boy to another. "What is it like?" "Oh it doesn't hurt," replied the other, which seemed to be the only impression he had carried away. It does not do for a teacher to take too much for granted, but to remember that a child's perspective is different from ours.

VI.

Sunday School libraries are certainly an important part of the work, but how badly sometimes the work is done. So many children feel that books in that library are too "goody-good," not interesting. So much of what a child reads is reflected in his thoughts and stamps his mind. Think, too, of the power for evil of the "dime novel," for a child must read something. Think again of the power for good of a Sunday School library stocked with books of real interest for boys and girls, books of tales of adventures, of travels, of stories of all kinds. If children were encouraged to select such books from a Sunday School library, might not much harm be averted?

SUMMER WORK FOR MISSIONS.

By Marie J. Bois.

UNDER the title of "A Safe Investment," the *Alaskan Churchman* for November publishes the following lines:

"Nowhere are letters more eagerly sought, or more thoroughly welcome—aye, necessary—than in the mission field. It makes no difference whether one is a worker in China, or Africa, or the islands of the sea, he looks for the coming of the mail with keen interest. Therefore, we suggest, first of all, that you, whoever you are who reads this, take the time each month to write a missionary letter." . . . . "There is another way in which a safe investment can be made. Sometimes when you are downtown, and, going through the stores, you see some little article which pleases you—buy it and take it home with you. Then look through your *Spirit of Missions* or an almanac or a missionary paper, and get the name and address of some worker of whom you have never heard, then write a happy little wish on your card, enclose it with the thing you have purchased, and, having wrapped it securely, mail it to the one you have selected. There is many a man or woman, living a faithful life, unknown and unsought, to whom some such little attention would be a very great blessing. There is many a time in the life of every missionary when the knowledge of some little thoughtful kindness would be the messenger of good tidings and the bearer of a new courage and hopefulness. After all, it is the little thing which counts for the most, not because it is small, but because so few people think of doing it."

Oh! how true it is that *"so few people think of doing it."* There are many Christians to-day who *could,* who *would* do their share toward the cheering and the strengthening of the noble workers in the dark fields of heathenism, if they only *thought of what it means to them* to receive letters, tokens of Christian love from those who are at home, enjoying all the comfort of civilization.

A year ago, I began to work on the very plan suggested by the *Alaskan Churchman*—The Living Church brought the message home to me. Almost every week I write a missionary letter, every week I try to send a book, a paper, something which will speak of home to the far away workers, something which will tell them they are not forgotten, that prayers are offered up for them. Once already, I spoke of this in The Living Church. The answers of the missionaries have done, are doing far more to help me than any letters or gift of mine can ever do for them. Weekly I hear from one of these distant fields. It has made *mission work* very real to me; it has brought such broadening interest in my life that truly I am stronger and richer because of these tidings. In summer I have *more time* but *less means* than in the winter. I long to help more and more; surely, He will provide.

In writing this to The Living Church, my aim is to *pass on* the practical suggestion of the *Alaskan Churchman,* for there is such a blessing in it, that I should be guilty did I not call to some one else: "Try it." I am thinking of the thousands of young people about to enter on their summer vacations. Why should *they* not be God's messengers of Christian love to some missionary? How happy they could make him or her by writing and sending books, magazines, pictures, etc.

Ah! believe me, it is well worth doing; try it now. Look up some missionary's address, *write at once, write again* later on, without waiting for an answer, for if you do, the missionary may be three months without hearing from you, and—when the first answer reaches you, how glad you will be, you persevered.

It will not take very much of your time to try this way of doing mission work, and it will be the beginning of something *greater, nobler, deeper* in your life.

LITERARY

CANON ROBINSON ON THE "CHARACTER OF CHRIST."

A BOOK of more value than its limited bulk—150 pages—would suggest, is *Studies in the Character of Christ*, by the Rev. Charles H. Robinson, editorial secretary of the S. P. G., described in its sub-title as "an argument for the Truth of Christianity" (Longmans, Green & Co., paper, 6d. net). Canon Robinson treats briefly of the objections to Christianity which must be met and overcome by missionaries in foreign lands, and particularly by those in lands such as those of the East in which there is a definite intellectual culture untouched by the Christian religion. In their essence these questions are the same as those which are raised by critics at home; and thus, though the book is primarily an intellectual guide for the foreign missionary, it is quite as truly a manual for those at home.

Canon Robinson goes quickly to the heart of the several questions which he answers, and not least of the valuable qualities of his replies is their terseness, combined with their readable character. Perhaps the climax of his work is reached in his consideration of "The Christ which is to be." Perhaps the phrase itself, borrowed, of course, from *In Memoriam*, is open to criticism; yet its treatment as showing the different qualities which the Christian races have imparted to Christianity, and the qualities which may sometime be imparted by the races not yet converted, is very satisfactory. That Christianity must inevitably assume a character *sui generis* among Hindus and Chinese, for example, when finally these shall be led to the cross, is beyond question; and it is becoming more generally recognized than once it was, that the Christianity presented to these peoples by the missions from the West must be more fully dissociated from Western controversies and the customs of Western civilization than it has been in the past. The form which Christianity will take among those races will inevitably react upon the whole of Christendom.

One criticism occurs to us as germane to Canon Robinson's work. In seeking to extricate the Christian doctrine of the Atonement from the scholastic subtleties that have not only overridden but have too largely caricatured it, he does not, in our judgment, quite succeed. In his chapter, Christ's Life and Death Inseparable, he does, indeed, show the limitations of the popular theology of the subject, and indeed of much that is traceable to Augustinianism as well; yet, stating the difficulty wherein the substitution of One for many in paying the penalty for the sin of the many is involved, he does not wholly answer it. It is not enough to reply that "It is in virtue of the solidarity of the race that the self-sacrifice of all men can be summed up in Christ, and it is only in so far as the sacrifice of Christ, whether in His life or in His death, is repeated in the self-sacrifice of all men that that sacrifice becomes itself effective" (p. 88). For the former of these propositions gives us no point of contact between members of the human race and Christ different from that of the contact of all men with each other by virtue of that solidarity, so that any man, quite as well as our Lord, might logically have atoned for the whole, if atonement could be predicated of the act of one only; and the latter proposition reduces the Atonement of our Lord solely to the function of an example to others. Both of these considerations are wholly insufficient. The Atonement can only be rightly understood when, as an essential part of it, the sacramental union between the individual and his Lord, effected in Baptism, is taught. Thus the individual obtains his part in the Atonement by an actual participation in the life of Him who accomplished it. The "larger Christ"—a dangerous term, but one that has within it the germ of truth as has that quoted by Canon Robinson from *In Memoriam*—thus becomes understandable, as meaning the Christ plus all those who have been incorporated into His Body. Thus the efficacy of the Atonement is not obtained from without, but from within; and the individual receives it because he is a part of Him who atoned. Thus, and thus alone, does baptism become "generally necessary to salvation."

In spite of this and possibly of one or two other criticisms that might be offered—one treating adequately of intellectual difficulties of an intellectual age can hardly hope to be always absolutely invulnerable—Canon Robinson's book is distinctly a gain to the literature of apologetics, and particularly to the apologetics of the mission field.

The Training of The Human Plant. By Luther Burbank. New York: The Century Co. 60 cents net, postage 5 cents.

The closer one studies the natural sciences the more he sees the unity of all God's work, the more he realizes that the great underlying principles of the divine economy are few and simple. The manifestations of life are many, but life is one, only one. Life may be complicated and difficult to understand in man, but in the single celled plant its processes are simple, and plainly seen.

Luther Burbank has lived close to life in its lower and simpler forms, he has seen, and understands life processes. He comes to us with a wonderful message, one that ought to open the eyes and lighten the mind of every man who is trying to understand the ways of God.

The aims, methods, and condensed wisdom of the small volume is best conveyed by a few quotations. "I wish to lay stress upon the absurdity, not to use a harsher term, of running children through the same mill in a lot; with absolutely no real reference to their individuality." "The child is the purest, truest thing in the world. It is absolute truth; that is why we love children."

"The wave of public dishonesty which is sweeping over this country is chiefly due to a lack of proper training—breeding if you will—in the formative years of life." "Preserve beyond all else as the priceless portion of a child the integrity of the nervous system. Upon this depends his sweep in life." "The most dangerous man in community is the one who would pollute the stream of a child's life."

"There never has been such a thing in the world as a predestined child." "Heredity is simply the sum of all the effects of all the environments of past generations." "What we call character is heredity and environment in combination; and heredity being only stored environment, our duty and privilege is to make the stored environment of the best quality."

The book will help every one who wants to understand life, physical, intellectual, or spiritual. ALFORD A. BUTLER.

One Hundred Miniature Sermons. By the Rev. Alfred G. Mortimer, D.D. Part I. London: Skeffington & Son.

These sermon sketches by Dr. Mortimer will be warmly welcomed and appreciated by those who are familiar with his teaching. They will suggest lessons and lines of thought which will certainly be helpful for private meditation at the different seasons of the Church's Year. We hardly think, however, that this volume will be much in request for other purposes. The average book of sermon outlines seems intended to suggest either the method which a preacher can study and adapt to his own needs, or else more definitely to furnish the preacher with actual outlines, which will give him his general direction without dictating the details of his own development. It may be questioned whether such volumes ever really accomplish either of these objects, or whether they ever do more than serve as welcome personal memorials of a widely influential and admired preacher. We should question the general homiletic value of Dr. Mortimer's work. His outlines are at once too characteristic of himself, and too varied in their method to serve as useful models. But even so, they will doubtless afford hints on the teachings of the various Sundays in the Church Year, and will thus start new trains of thought in wearied brains, and give freshness to the meaning of each recurring holy season.

Religion and Experience. By J. Brierley. New York: Thomas Whittaker. Price, $1.40 net.

This volume of thirty-four essays is a very delightful book. The author displays a wide and varied scholarship, and his papers are couched in choice modern English. The theology is also of an advanced type; but the reverent spirit of the author softens it to some extent.

The Year of Grace. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. Price, $1.00 net.

This volume of sermons of Dean Hodges has the same attractive qualities as his former ones and puts his peculiar ideas of the Christian religion in the same clear and lucid way. There is so much that is practical and helpful in the Dean's sermons that one can enjoy them even while he quite disagrees with his theology.

Addresses on the Gospel of St. John. Printed in Providence, R. I.

This is a series of Conferences by various ministers of religion, which were delivered in Providence, R. I., in 1903 and 1904. Two of our Bishops, Drs. Jaggar and Huntington, and several priests, were among those who took part. There is a great display of learning and piety in the book, and it will no doubt be useful for students of this Gospel.

The Creed of a Layman. By Frederic Harrison. New York: The Macmillan Co.

This is a spiritual biography of Mr. Harrison, who, in the course of his life, has declined from the Church of England to Comte's Religion of Humanity. It is sad reading, as is also the enumeration of the substitutes for the Christian Sacraments and rites which he has invented. The critique on *Essays and Reviews*, although nearly fifty years old, is still strong.

The Antiphon to the Stars. By Walter Kemper Bocock. New York: The Knickerbocker Press.

The beautiful title of this volume of really good verses would at once be understood, if the stirring poem under that name were printed at the beginning of the book. The poems evince a warm sympathetic heart awake to the beauties of nature, conscious of the mysterious soul of all inanimate things, ready to draw spiritual lessons from them, but not resting in these raptures, but opening also the heartaches and sorrows of humanity and lifting up a noble voice full of love for man and God.

Church Kalendar.

July 7—Sixth Sunday after Trinity.
" 14—Seventh Sunday after Trinity.
" 21—Eighth Sunday after Trinity.
" 25—Thursday. St. James, Apostle.
" 28—Ninth Sunday after Trinity.

Personal Mention.

THE Rev. B. J. BAXTER has accepted a call to the parishes of Crosswell and Lexington, Mich., and entered upon his new work July 1st. His address will be Lexington, Mich.

THE Rev. THOMAS B. BERRY of Buffalo will spend his vacation, July 15th to September 1st, at his summer camp, "Pine Acre," Lake of Bays, Ontario.

THE Rev. WM. BRAYSHAW has resigned Durham parish, Washington, D. C., and accepted the position as assistant to the rector of Anacostia parish, Washington, with sole charge of Esther Memorial Chapel and congregation, Congress Heights, D. C. His address will be Congress Heights, D. C.

THE Rev. J. S. BUDLONG of Austin, Minn., may be addressed during July and August at Pokegama Lake, Pine City, Minn., in care of J. F. Holm, R. F. D. No. 4.

ON St. Peter's day the Rev. HENRY R. GUMMEY, D.D., was instituted by the Bishop of New Jersey as rector of Grace Church, Haddonfield, N. J.

THE Rev. THOMAS R. HAZZARD has resigned the rectorship of All Saints' Church, Briar Cliff, N. Y., to take effect September 1st, and has accepted the wardenship of Hope Farm, Verbank, N. Y.

THE Rev. J. LUTHER MARTIN has resigned the rectorship of Calvary parish, Wadesboro, N. C., and expects to move to Baltimore about July 1st, to take charge of the mission work in East Baltimore. His address will be 3513 East Baltimore Street, Baltimore, Md.

THE address of the Rev. C. H. LINLEY is changed from Missoula, Mont., to St. Stephen's Rectory, 190 Twenty-seventh Street, Milwaukee, Wis.

THE address of BISHOP MCKIM is Church Missions House, New York City, until General Convention.

MR. FREDERIC COOK MOREHOUSE, editor of THE LIVING CHURCH, returned from Europe by the steamer *Minnetonka*, last week.

BISHOP NILES is at his summer home on Lake Memphremagog.

THE Rev. WALTER FRANKLIN PRINCE of Brooklyn, N. Y., has been called to be the first rector of All Saints' Church, Allegheny, Pa., and will assume charge on August 1st.

THE Rev. RUDOLPH SCHULTZ has accepted the rectorship of Christ Church, New Brighton, N. Y., and will enter upon his duties on September 1st.

THE rector of St. Peter's Church, Pittsburgh, Pa., accompanied by his wife, sailed on the *St. Paul* for Cherbourg, on June 29th. The Rev. RUSSELL K. SMITH of Franklin, Tenn., will have charge of the parish during his absence.

THE address of the Rev. J. N. STEELE, during the summer months, is East Hampton, Long Island, N. Y.

THE Ven. HUDSON STUCK, Archdeacon of Alaska, will be leaving the district temporarily, late in the summer to attend General Convention. Until September 1st he should be addressed in care of the Rev. Herbert H. Gowen, Eighth and James Streets, Seattle, Wash., and after that date at the Church Missions House, 281 Fourth Avenue, New York.

THE Rev. W. C. WINSLOW, D.D., of Boston, Mass., will spend July and August at The Wentworth, New Castle, N. H.

THE Rev. E. H. YOUNG, rector of Christ Church, Allegheny, Pa., sailed with his wife on June 29th, to spend the summer on the Continent and in England. He will return September 1st.

ORDINATIONS.

DEACONS.

CHICAGO.—On Sunday, June 23d, in St. Luke's Church, Evanston, Ill., the Rt. Rev. Charles P. Anderson, Bishop of Chicago, ordained to the diaconate, Messrs. HOWARD E. GANSTER, WILLIAM I. A. BEALE, LYFORD P. EDWARDS, and EDWARD ALLEN SIBLEY. The sermon was preached by the Rev. George Craig Stewart, who presented two of the candidates, and the Rev. Dr. O. A. Toffteen presented two. The Rev. H. E. Ganster will continue to be the assistant at St. Luke's mission, Evanston; the Rev. W. I. A. Beale has been appointed on the staff of the City Mission, with headquarters at the Cathedral; the Rev. L. P. Edwards will be in charge of St. Matthew's, Evanston, and the Rev. E. A. Sibley will go to the Philippines to work under Bishop Brent, in September.

MILWAUKEE.—On St. Peter's day, at All Saints' Cathedral, by the Bishop of the diocese, JAMES LOUIS SMALL, presented by the Rev. Professor St. George; and GEORGE SCHROEDER, presented by the Rev. Wm. Austin Smith. The sermon was preached by Professor St. George.

OHIO.—At his recent ordination in the Church of the Holy Spirit, Gambier, the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, admitted the following candidates to deacons' orders: Messrs. GEORGE M. WYLIE, JR., who takes charge of the missions of Bellevue, Clyde, and Lyme; O. C. FOX, who goes to St. Mark's mission, Shelby, and adjacent stations; JOHN R. STALKER, assigned to St. Mark's, Sidney; F. R. TSCHAN, who becomes second assistant at Trinity Church, Toledo, with charge of several missions; HENRY L. MCCLELLAN, Ascension Church, Wellsville, and St. Jude's mission, Toronto; G. P. SYMONS, who is going abroad to take up post-graduate work.

PRIESTS.

CHICAGO.—On Sunday, June 23d, in St. Luke's Church, Evanston, Ill., the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, advanced to the priesthood the Rev. Messrs. HENRY LODGE and JOHN DONALD MCLAUCHLAN. Mr. Lodge will continue in charge of the Church of the Holy Nativity, Longwood, and Mr. McLauchlan will remain as an assistant at St. Peter's, Chicago.

MICHIGAN.—On Thursday, June 27th, in St. Peter's Church, Detroit, the Rt. Rev. Charles D. Williams, D.D., Bishop of the diocese, advanced to the priesthood the Rev. HENRY E. RIDLEY. The Rev. C. L. Arnold preached the sermon and presented the candidate.

MINNESOTA.—In St. Mary's Church, Merriam Park, St. Paul, the Rt. Rev. Samuel C. Edsall, D.D., Bishop of the diocese, advanced to the priesthood the Rev. Messrs. ROBERT TEN BROECK and FRED HARDING STEVENS. Present in the chancel and taking part in the service were the Rev. Messrs. George H. Ten Broeck and Joseph Ten Broeck.

DEGREES CONFERRED.

TRINITY COLLEGE, HARTFORD, CONN.—On June 26, 1907, D.D. upon the Rev. JOHN DOWS HILLS.

WESTERN UNIVERSITY OF PENNSYLVANIA.—On June 7, 1907, D.D. upon the Rev. JOHN DOWS HILLS.

WILLIAMS COLLEGE, MASSACHUSETTS.—At its recent commencement, D.D., with "The Hood" of the College, upon BISHOP WORTHINGTON of Nebraska.

UNIVERSITY OF PENNSYLVANIA.—At its recent commencement, LL.D. upon Mr. GEORGE WHARTON PEPPER.

DIED.

BAUMANN.—At Sainte-Croix, Switzerland, on the 16th of June, 1907, the Rev. HARRY BAUMANN, B.D., of the diocese of New York.

BERRY.—At Annapolis, Md., on June 19, 1907, JULIET WILSON, widow of Nathan E. BERRY, entered into rest. Aged 85 years.

HEWITT.—Entered into everlasting life, in Burlington, N. J., one of the oldest communicants of St. Mary's Church, ANNA WATSON BARRINGTON, widow of George Washington HEWITT.

"She now doth rest in great tranquility, guarded by the angels."

HODGSON.—Entered, suddenly, into rest at Sewanee, Tennessee, on June 13, 1907, FRANCES GLEN, wife of the late Rev. Telfair HODGSON, D.D., LL.D., of Sewanee, Tenn., and youngest daughter of the late James Potter of Savannah, Ga., and Princeton, N. J., in the 63d year of her age.

"Grant unto her eternal rest, O Lord, and let light perpetual shine upon her."

MCKENZIE.—Entered into rest, at the home of her aunt, Mrs. Mary E. Bailey of Brockport, N. Y., on Thursday, June 20th, 1907, TUBA VERONICA, daughter of James J. MCKENZIE of Buffalo, N. Y.

Patient through suffering.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to by or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN CO. Address: PENNOYER SANITARIUM, Kenosha, Wis.

WANTED.

POSITIONS WANTED.

AN EXPERIENCED PARISH VISITOR desires a position as visitor and assistant in general parish work. Best of references. VISITOR, care LIVING CHURCH.

ORGANIST AND CHOIRMASTER wishes a change to well equipped parish, having modern organ and male choir. References as to ability, experience, and character. Recitalist, etc. "VOX CELESTE," care LIVING CHURCH.

POSITIONS OFFERED.

WANTED—WOMEN, to take training for deaconesses, missionaries, or parish workers, at the Church and Deaconess Home of Minnesota, 587 Fulton Street, St. Paul, Minn., a home for aged women and training school for deaconesses. The full course covers two years of instruction, including six months of hospital training. Apply to Rev. C. EDGAR HAUPT, warden.

CHURCHES can readily find clergymen for their summer supply, at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

INCREASE YOUR INCOME, serving the Church. Write: ANCHOR PRESS, Waterville, Conn.

CHOIR EXCHANGE—Churches paying $750 and upwards can have the finest organists in the country to select from by writing to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York. Soundly equipped men and women from $300. Telephone: 3449 Chelsea.

WANTED—Unmarried Priest or Deacon, for Cathedral church on the Pacific Coast; $900 and excellent rooms. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

VISITORS TO JAMESTOWN.

[THE LIVING CHURCH inserts ads. under this heading, to those only who give the rector or other proper person as reference.]

JAMESTOWN EXPOSITION—Good, convenient rooms in clergyman's house, $1.00 per day. Address: 199 Duke St., Norfolk, Va.

FINEST ACCOMMODATIONS: large outside rooms and bath; on car line to Exposition; select location. Lodging, $1.00 per day each. S. S. Phone 1467. Reference: Rev. E. W. COWLING. MRS. J. J. OTTLEY, 109 Main Street, Berkley Ward, Norfolk, Va.

MISS F. W. GRIFFITH, 233 North Park Ave., Norfolk, Va. Rooms, $1.00 each. Breakfast, 50 cents. Engage rooms in advance. One block from street car.

FINANCIAL.

WANTED—Young Churchman, mainstay of widowed mother, is in urgent need of loan of $500, to complete payments on property purchased by sacrifices, during the life-time of his father. Best of references and security. HURON, care LIVING CHURCH, Milwaukee, Wis.

OFFICIAL.

The Convention of the diocese of Marquette will be held on the second Wednesday in September, instead of June, as heretofore.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase is offered.

APPEALS.

MUCH IN NEED OF AN EPISCOPAL CHURCH IN BASIC CITY, VA.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please take up offering in your church, Sunday School, and Woman's Auxiliary. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

NOTICES.

$75,000

invested at 4% will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

THE BOARD OF MISSIONS,

as the Church's agent now holds general and special Trust Funds amounting to $1,920,872.

It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

Write to the Rev. A. S. LLOYD, D.D.,
General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

REMEMBER in Wills, by Gifts, Pension and Relief of Clergy, Widows, Orphans. All cases. All dioceses. No limitations. Non-forfeitable. No dues. Pensions up to $500 to sick and old without waiting for age to begin, and does not cease with death, but goes to widows and orphans.

All offerings go to pension relief. Royalties pay expenses. The only National and Official Society.

ALFRED J. P. MCCLURE, *Assistant Treasurer,*
GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia.

BOOKS RECEIVED.

AMERICAN TRACT SOCIETY. New York.

Red Rubber. The Story of the Rubber Slave Trade Flourishing on the Congo in the Year of Grace 1906. By E. D. Morel, author of *Affairs of West Africa, The British Case in French Congo, King Leopold's Rule in Africa, etc.* With an Introduction by Sir Harry H. Johnston, G.C.M.G., K.C.B., and Two Maps. Price, $1.25.

THE MACMILLAN CO. New York.

The Limit of Wealth. By Alfred L. Hutchinson. Price, $1.25 net.

J. B. LIPPINCOTT CO. Philadelphia.

Beatrix of Clare. By John Reed Scott, author of *The Colonel of the Red Huzzars.* With Illustrations in Color by Clarence F. Underwood. Price, $1.50.

NOVELLO & CO. (Ltd.) New York.

The People's Psalter. Containing The Psalms of David, Together With the Litany and the Canticles and Hymns of the Church With the Pointing of the Cathedral Psalter. Arranged by the Rev. G. H. S. Walpole, D.D., Hon. Canon of Southwark, Examining Chaplain to the Archbishop of York, Rector of Lambeth.

E. P. DUTTON & CO. New York.

The Old Country. A Romance, by Henry Newbolt, author of *Taken from the Enemy, The Year of Trafalgar,* etc. Price, $1.50.

Our Heritage the Sea. By Frank T. Bullen, F.R.G.S., author of *The Cruises of the Cachalot, The Log of a Sea-Waif,* etc. With a Frontispiece. Price, $1.50 net.

My Jest Book. The Choicest Anecdotes and Sayings. Selected and Arranged by Mark Lemon. The Miniature Reference Library. Price, 50 cents.

A Dictionary of the Bible. By Albert M. Hyamson. Illustrated. The Miniature Reference Library. Price, 50 cents.

GEORGE W. JACOBS & CO. Philadelphia.

The Negro in the South. His Economic Progress in Relation to His Moral and Religious Development Beginning with William Levi Bull Lectures for the Year 1907. By Booker T. Washington of the Tuskeegee Normal and Industrial Institute, and W. E. Burghardt Du Bois of the Atlantic University. Price, $1.00 net.

Educational

EPISCOPAL THEOLOGICAL SEMINARY OF VIRGINIA.

The eighty-fourth annual commencement exercises of the Episcopal Theological Seminary of Virginia, were held on the 20th ult., in the presence of a large number of Church dignitaries and friends of the institution. The Right Rev. R. A. Gibson, D.D., LL.D., presided.

Diplomas of graduation were conferred upon Robert Evans Browning, B.A., of Riverdale, Md.; William Wesley Daup, B.A., of Michigan City, Ind.; Robert Albert Griesser, Ph.B., of Buffalo, N. Y.; Wiley Roy Mason, of Colonial Beach, Va.; William Gibson Pendleton, of Wytheville, Va., and Thomas Lowry Sinclair, B.A., of Seldons, Va. The following were recommended to the board of trustees for the degree of bachelor of divinity, to be conferred after writing an approved thesis and their ordination to the priesthood: Robert Evans Browning, B.A., William Wesley Daup, B.A., Robert Albert Griesser, Ph.B., and William Gibson Pendleton. The following received certificates: James Gilmer Bosie, Lewis Carter Harrison, S.A.; David Henry Lewis, Myron Barrand Marshall, Lorenzo Davenport Vaughn, and Milton Rohrer Warsham. Certificates in special departments were awarded to Ivan Marshall Green and Alexander Stuart Gibson, B.L.

Graduation essays were read by the following seniors: Robert Albert Griesser, Ph.B., William Gibson Pendleton, Robert Evans Browning, B.A.

The annual meeting of the alumni was held at noon. Bishop Peterkin, of West Virginia, president of the Seminary Association, presided. The Rev. Edwin L. Goodwin, of Fairfax County, read an essay and the Rev. Carl E. Grammer, D.D., of St. Stephen's Church, Philadelphia, delivered an address on the late Rev. Prof. Cornelius Walker, who was connected with the seminary for many years.

In the afternoon the acceptance and dedication of a new chancel window took place in the chapel. The window is the gift of Mrs. S. F. Houston, of Philadelphia, and is commemorative of the missionary spirit of seminary work. The subject is "Christ Delivering His Last Charge to the Apostles Before Ascension."

TRINITY COLLEGE.

The baccalaureate sermon was delivered by the president, at Christ Church, Hartford, on the evening of the Fourth Sunday after Trinity. In the sanctuary were President Luther, the rector, the Rev. James Goodwin, the Rev. Henry Ferguson, LL.D., of St. Paul's, Concord, formerly of the college, and the Rev. E. DeF. Miel of Trinity Church. In the choir, among the other members of the faculty, were the Rev. Professors Geo. Williamson Smith, John J. McCook, E. T. Merrill, and Cranston Brenton. Evening Prayer was said by the Rev. Professors Brenton and McCook, Dr. Luther reading the Lessons and preaching the sermon.

ST. MARY'S, CONCORD.

St. Mary's School, Concord, N. H., closed for the year on Saturday, June 15th. The exercises were held in the new gymnasium and were largely attended by alumnae and friends. Following a musical programme, Hon. Henry C. Morrison, State Superintendent of Education, gave a strong address on "Changing Ideals in Education." Bishop Niles presented the diplomas and awarded prizes to Beatrice Smith, Mildred Wilson, Elsie Chandler, and Martha Herrick. The Alumnae held their annual meet and showed by their large attendance and enthusiasm their interest in the school. Luncheon in the gymnasium followed the meeting and an opportunity was given to inspect the new property just purchased to the south of the school.

On Sunday, the Rev. W. Stanley Emery preached to the girls in St. Paul's Church. Monday evening a dance was given in the gymnasium by the senior class.

WHEN we think the answer is the end of prayer, we set our mind on that, and disturb and distract our life in the impatient expectation of it. When we think that prayer is its own end—the communion of the child with the Father, we leave the answer to Him, and that trustfulness brings a great calm. And this calm, this sense that all is in God's hands, is the real power that prayer gives to life."—*The Bishop of Stepney.*

THE CHURCH AT WORK

VIRGINIA BAY. PENNSYLVANIA BAY. NEW JERSEY BAY.
"CLOISTER OF THE COLONIES," VALLEY FORGE.

A NEW HAMPSHIRE CENTENNIAL.

THE VENERABLE PARISH of St. John's, Portsmouth, N. H., has just completed the celebration, on Sunday, June 23d, of the centennial anniversary of the laying of the corner-stone of that church. At the same time the rector, the Rev. Henry E. Hovey, celebrated the completion of twenty-five years spent in the rectorship. The anniversaries kept together were sufficient to give large interest to the occasion, and large congregations embraced the opportunity to attest their interest.

The Bishop Coadjutor preached the sermon at the morning service, speaking on the History of Three Hundred Years of the American Church. The offering was for the Missionary Thank Offering to be laid upon the altar at the opening services of the coming General Convention. The rector was assisted in the services by the Rev. Charles A. Morrill.

In the evening, when the anniversary function was continued by another service, there were present the members of St. John's Lodge, No. One, of Free and Accepted Masons of Portsmouth, which was instituted in 1736, and assisted in the laying of the corner-stone of St. John's in 1807, and Star in the East Lodge of Exeter, which also participated in the laying. The fraternity, over a hundred members, marched to the church and occupied seats in the centre, which had been reserved for them.

The sermon, read by the rector, was the discourse delivered by the grand chaplain of the Grand Lodge of New Hampshire on that eventful occasion, a century ago.

A gift presented to the parish in connection with the celebration is a very massive and quite elegant set of three Russian brass candelabra of antique scroll design for the chancel, as a memorial to the late Mrs. Jane Rider, presented by George Day, Esq., of Hanging Heaton, England.

Some of the antique enrichments of the church and its accessories are the altar table, of mahogany, standing upon four legs with claw-feet. It is decorated with quaint carvings in cameo and intaglio; it bears unmistakable evidences of antiquity, but its history is not clear. The credence table, presented to St. John's Church by G. V. Fox, Esq., is made of wood from the U. S. Frigate *Hartford*, the flagship of Admiral D. G. Farragut at the capture of New Orleans, April 24, 1862, and also all the subsequent successful naval operations of that Christian hero.

Above this plate is an inlay of marble or quartz, about 1¾ by 1 inch surface; it is from the walls of Solomon's Temple, and was presented by the late Rear Admiral Clark H. Wells, U.S.N., who was a constant attendant at service in St. John's when resident or visiting at this station.

Between the credence table and the rail stands a massive chair of mahogany, beautifully ornamented and upholstered in red damask; its fellow occupies a corner at the end of the altar on the gospel side. Queen Caroline presented to old Queen's Chapel two chairs for use in the chancel. One was destroyed in the fire of 1806; the other was preserved. The loss was made good by a resident artisan; and to-day it is impossible to decide which of these two is the queen's gift. The benefactions of the royal lady included also a handsome chalice and paten, together with two flagons and a christening basin, all of silver, and stamped with the royal arms. The mark on this silver fixes the place of manufacture in London and the date 1741-2. A similar gift was made to Trinity Church in Boston.

Perhaps the most interesting and valuable antique possession of St. John's is the oft-mentioned baptismal font which stands near the foot of the pulpit. In shape it is an oval bowl supported upon a pedestal and base of similar form. It is cut from Porphyritic marble, veined and spotted with white and reddish brown, with here and there a streak of yellow. Its height is three feet three inches. The bowl is thirty-eight inches long and thirty wide. It is divided in the middle by what appears to be a substance like the font itself but roughly dressed. This partition supports a band of brass to which are attached burnished covers of the same material.

The font was the gift of Major John Tufton Mason of the British Engineer Corps and his daughters. It was captured from the French off the coast of Senegal in 1758, by a British expedition. It was on its way from a cathedral in Portugal to a Roman Catholic mission in Senegal, and must have been at that time of great age. It was in the sad fire of 1806 and escaped damage. An inscription in Latin upon the cover tells the story of the presentation of the font.

In the matter of books, Queen Caroline handsomely endowed the chapel which bore her title. A ponderous Bible and two Prayer Books of proportionate size delight the eye of the lover of fine books. Heavy linen paper and ornate illuminations abound; evidently these copies were made for the royal distribution. One Prayer Book is dated 1762 and bears the King's arms in a dozen places.

An old Bible preserved is one of a limited number in which the title at the top of the second page of the 20th chapter of St. Luke reads thus: "The Parable of the Vinegar." The Lectern Bible was presented in 1793 by Arthur Browne, Esq., representative in Parliament for the University of Dublin. The church bell was taken from Louisburg by Sir William Pepperell, and originally hung in a French cathedral. In the great fire in Portsmouth in 1806 which included the destruction of Queen's Chapel, the bell was badly cracked, and was re-cast in 1807 by Paul Revere in Boston. It has since been twice re-cast.

DIOCESAN SYNOD OF RUPERT'S LAND.

AN INTERESTING discussion took place at the diocesan Synod, which met June 19th, at Winnipeg, on the initiative of Canon Murray, who read the report of a committee on the Metropolitical See. The report supported the maintenance of Rupert's Land as the metropolitan see in accordance with an unbroken custom of the Church, maintaining as it does the continuity of Church policy by its central position.

The proposal of the committee was that the Metropolitan should in future be elected by a new method, a committee of sixteen being formed, eight from the Provincial Synod and eight from the diocesan Synod. This committee should nominate six, and after the first ballot one of these should be dropped, after the second, one; and so on until three names remained, from which the House of Bishops should select one. A discussion brought out some opposition and various amendments were moved. Finally the proposal in its original form was carried, and Archbishop Matheson appointed Canon Murray, Archdeacon Fortin, and Chancellor Machray as a committee to prepare the report for the Provincial Synod, which meets in Winnipeg in August.

CHRISTIAN STUDIES SOCIETY.

THE CHRISTIAN STUDIES SOCIETY, an inter-parochial lay organization whose members are drawn from the various parishes in Albany, N. Y., has completed its first year's study. The course taken up by the organization on "The Catholic Bodies of Christendom," proved of the greatest interest. Papers were read at the meetings of the Society by the clergy and by members of the Society. Several members also gave interesting readings of selected authors on particular topics, the whole number of meetings being sixteen. A public lecture under the auspices of the

Society was also given at St. Peter's Church by the Rev. Henry R. Sargent, O.H.C. Father Sargent's lecture was of much interest and attracted a large audience, the topic being "The British Church and the Scotch and Irish Monks." At the annual election of the Society, recently held, the following officers were elected for the ensuing year: President, Clarence M. Abbott; Vice-President, Horace B. Finley; Secretary, Charles Burdick; Treasurer, Thos. R. Colling. The meetings of the Society will begin again in the fall and a new course of study is now under consideration. The Society also has in mind a course of lectures by a number of the most prominent clergy of the Church, and preliminary arrangements for this are now being made. The lectures will be given in the various churches of the city, and the public will be invited.

PILGRIMAGE TO HOLY CROSS MONASTERY.

THE THIRD ANNUAL Pilgrimage of men from the parishes of Albany and vicinity to Holy Cross Monastery at West Park, N. Y., will take place on Saturday, August 3d. An early afternoon train on the West Shore Railroad will be taken, arriving at the monastery at about 4 o'clock. Sunday will be spent in attendance upon the various services and instructions which are given by the fathers, the return being made on Sunday evening after evensong. There is much interest among the men of Albany who have previously attended these pilgrimages, and it is thought that tne number going this year will be considerably in excess of any previous pilgrimage. The work of the Order of the Holy Cross is well known in Albany, some of the members of the order having been heard in lectures in the Summer School of Theology and under the auspices of the Christian Studies Society. A parochial mission is also to be given at Grace Church this fall by members of the Order. The monastery is situated on a beautiful spot on the banks of the river, and a visit is most delightful. Any men communicants in parishes in Albany and vicinity who are interested in making this pilgrimage are requested to communicate immediately with Clarence M. Abbott, Secretary Arrangements Committee, 80 Howard Street, Albany, N. Y.

MEMORIAL GIFT CONSECRATED.

ON SUNDAY MORNING, June 16th, Bishop Vinton consecrated the new Communion Service of seven pieces at Christ Memorial Church, North Brookfield, Mass. The Rev. Thomas White Nickerson, rector of St. Stephen's, Pittsfield, Mass., presented the service in memory of his father, who conducted services in East Brookfield, about fifteen years ago. The inscription is as follows: "In Memoriam, Thomas White Nickerson, Priest. January 6, 1826. November 14, 1905. Christ Memorial Church, North Brookfield, Mass."

NEW BRUNSWICK, N. J., CONVOCATION.

AT THE annual meeting of the Convocation of New Brunswick, N. J. (the upper division of the diocese of New Jersey), held at Trinity Church, South River, Tuesday, June 25th, the following officers were elected: Rural Dean, the Rev. A. B. Baker, D.D., appointed by the Bishop on nomination of the clergy; Secretary, the Rev. W. Dutton Dale; Treasurer, Mr. A. A. De Voe. The meeting was one of unusual interest. Encouraging reports were received from the various missions, several of which have lately become self-supporting, while two, All Saints', Scotch Plains, and St. Uriel's, Sea Girt, have paid off their mortgage indebtedness; and another, St. James', Wilbur, has had so great a growth that the building is being greatly enlarged to accommodate the congregation. In the afternoon, the Convocation discussed Sunday School work and methods, the conference being opened by the Rev. E. J. Knight, the chairman of the Sunday School Commission. The Rev. T. A. Conover, rector of St. Bernard's Church, Bernardsville, has been chosen instructor in the School Methods to be held by the New Jersey State Sunday School Association in July, at Asbury Park, and will conduct classes showing the applicability of modern pedagogical methods to the teaching of the Church Catechism and the Christian Year. In the evening the Convocation held an interesting missionary service.

LAYING OF THE CORNERSTONE OF A LOUISVILLE CHAPEL.

ON ST. PETER'S day, June 29th, at 4:30 P. M., in Louisville, Ky., was brought to nearer fulfillment a work long the object of faithful prayer and effort.

More than thirty years since, St. Stephen's mission was founded by the Rev. John N. Norton, D.D., at that time associate rector of Christ Church, Louisville. But the location selected, in the extreme eastern district of the city, was unfortunate and proved but one of many obstacles adverse to the development of Church growth or influence.

REV. F. W. HARDY.

The undertaking was therefore after a few years abandoned, till 1891, when under the zealous labors of the Brotherhood of St. Andrew of St. Andrew's parish, the mission was opened anew, and under successive rectors of St. Andrew's, the work faithfully, but with difficulty, sustained.

Such was its outlook when in August, 1904, immediately upon his ordination to the diaconate, Francis Whittle Hardy, from youth a beloved worker in the field, was made assistant at St. Andrew's and minister-in-charge of St. Stephen's, retaining the same relation to each when a year later he entered the fuller duties of the priesthood.

The mission and its friends had long looked forward to the promise of Mr. Hardy's acceptance of the charge, and the glad hopes awaiting his coming have been richly fulfilled. A worthy bearer of a name endeared to Kentuckians and Virginians, alike, in the late Rt. Rev. Francis Whittle, from the first, the young pastor entered upon his labors with fervent zeal and courage directed by natural qualities of mind and heart peculiarly fitting him for the field and flock awaiting him.

In the two and a half years of his incumbency the mission has grown rapidly, both from within, and without. Finding a communicant list of thirty-one, the register now shows one hundred and eleven, with an average attendance of seventy-five as compared to fifteen, while the Sunday School now numbering 257, and parish organizations in every line attest the same healthful life and activity.

Thus the work has far outgrown its original facilities, and circumstances strongly advising a change of environment, a lot offering every advantage was donated a few months since by Mr. R. A. Robinson of St. Andrew's parish, and thus inspired to renewed energy, the mission and its friends are making a brave effort to place within a few years a worthy and commodious church upon the site. Meanwhile an attractive and substantial chapel is in course of erection, answering, temporarily, the requirements of a house of worship, and for all time the purposes of Sunday School and parish work.

A large and interested congregation assembled on the date mentioned to witness the laying of the corner-stone, the Rt. Rev. C. E. Woodcock officiating, assisted by the Rev. Dr. John K. Mason, rector of St. Andrew's, and the Rev. F. W. Hardy. Strong and hopeful words of congratulation and encouragement were spoken by the Bishop, and by Dr. Mason an interesting retrospect of the mission long sharing his own pastoral oversight, and a cheery *bon voyage* to the work reaching out to new and larger plans of usefulness.

DE VEAUX COLLEGE CELEBRATES.

THE 50TH ANNIVERSARY of the opening of De Veaux College, Niagara Falls, N. Y., was observed on Founders' Day, June 22nd. This was preceded by a meeting of the "Old Boys of De Veaux" and a dinner held the evening previous at the International Hotel, Niagara Falls, and attended by about 75 members of the alumni, the Bishop of the diocese, the Rev. Geo. H. Patterson, and Mr. Monroe, two former presidents of the college; the Rev. W. S. Barrows, the present headmaster, the Rev. P. W. Mosher, and a number of the board of trustees. Addresses were made by the Rev. Mr. Patterson, relative to increasing the endowment fund of the college and endeavoring to enlist the assistance of the old De Veaux boys in this direction. Mr. Monroe spoke of the college during the term of his administration, and the balance of the evening was given up to reminiscences by the alumni.

Messrs. Patterson and Monroe were guests of the Alumni on Founder's Day, when the number present was increased to 200, among whom were Messrs. Thomas Gash and Benjamin R. Ellis of Buffalo, Wm. J. Parker of Rochester, and John Ashmore of Huron County, Mich., all four of whom were members of the entering class, fifty years ago.

The exercises on Founder's Day began at 10:30 o'clock with Morning Prayer in the chapel, which was filled with friends and guests of the college, among whom were many of the clergy of Buffalo and neighboring towns.

The graduating exercises were held in the assembly hall, when the Rev. W. S. Barrows made an address of welcome, and announced the honors. The graduates were Orlo Hafford Hatton, Henry F. Sartwelle, Jerome Fargo Sears, and Wm. Tinsley Sherwood. The head boy was Wm. T. Sherwood, who won the Founder's medal. The Reed Military medal went to Robt. C. Davidson. Charles Storrs Barrows and Robt. C. Davidson tied for mathematical honors and each received a gold medal. The distribution of prizes was followed by an address by Bishop Walker, who also presented the diplomas, in which he plead for the increase of the endowment fund to enable De Veaux to extend its usefulness if its brilliant past was to be followed by a brilliant future.

An exhibition drill was given on the campus by the cadets, which was followed by a drill of the old boys, under command of Major M. B. Butler, an alumnus. About 100 of the former students fell into line, and their evolutions presented an interesting feature in the day's proceeedings.

Late in the afternoon the annual meeting

of the Alumni Association was held, and the following officers elected: President, De Lancey Rankine, Niagara Falls; Vice-President, Benjamin R. Ellis, Buffalo; Secretary, Carl E. Tucker, Niagara Falls; Treasurer, Geo. G. Shepard, Niagara Falls. About $5,000 was raised among the alumni toward the increased endowment fund, Mr. Chas. Kennedy of Buffalo contributing $1,000 of that amount.

It is hoped, by efforts to be made later by the Rev. P. W. Mosher and Senator W. J. Tully of Corning, the committee appointed for that purpose, to add $300,000 to the fund.

ANNIVERSARY OF A RECTORSHIP.

SUNDAY, June 16th, was the sixth anniversary of the ordination of the Rev. James Wise, rector of St. Martin's Church, South Omaha, Neb., to the sacred ministry of the Church. This event was especially celebrated by a large attendance at the early service, when almost every man in the congregation was in attendance.

On Monday evening, the Woman's Guild entertained the men to the number of seventy at dinner in the guild hall. After a sumptuous dinner, Mr. J. B. Watkins was called to the position of toastmaster by the rector. Then followed a delightful and instructive programme, consisting of addresses on live subjects by men especially fitted to present them.

At the close of the address, a fine gold watch was presented to Mr. Wise as a tangible expression of their feelings for him. Mr. Wise was so completely overcome that he was able only to express his thanks in a very few words.

A PRIEST IN POLITICS.

THE COLLEGE PRESIDENT in politics is really something of an anomaly as these things go nowadays, and when the Bulkeley machine leaders in the first district, a part of the city of Hartford, nominated Flavel S. Luther for the Connecticut State Senate it was rather with the idea of getting a nominee who was certainly not connected with the Lake forces and was sufficiently popular to be likely to make a good run at the polls, than the notion that President Luther's academic interest in politics would make a basis for him to become a politician. Nor has he become such, nor would he be likely ever to; but as a senator he is an unqualified success.

He is Senate chairman of the Joint Committee on Education. Hear him on the bill providing that every town may have a trade school by state aid if the people vote to establish one: "The American boy shall have his chance. I have been and am friendly to the labor unions. They are, I believe, a development of the times brought about by necessity, and they have done much good. Even some of what they do that does not seem so good can be condoned. I suppose strikes are necessary sometimes, though violence is inexcusable.

"But when the labor unions attempt to restrict their own children, to refuse them education along the lines of fitting them for their struggle with life, then I part company with them. No labor union has the right to decide the fate of an American boy. Industrial education is an absolute need of the times. We can no longer do things in the old-fashioned way; the pace is too hot. Those who should teach the boy are too busy.

"The arguments against the trade school are of very little value. It is plain that the labor market would not be oversupplied. Labor creates its own demand, just as railroads develop the country. The more people who are skilled, the greater the demand for skilled labor. The American boy is the friend of organized labor, and I cannot sympathize with any organization that seeks to limit his opportunity. No, the American boy must have his chance to do the highest work that any man can do; that of the skilled artificer, the man who knows how to meet some need of mankind; and we should help him to do it."

An incident in connection with that bill shows how keen and well fitted for this work Senator Luther is. One would have expected this from a lawyer or even a wide-awake business man. The labor unions opposed the bill on the ground that it would glut the labor market and upset the relations between capital and labor, and was an unwarranted interference by the State, and so on. Charles J. Donohue, president of the State Federation of Labor, and the labor lobbyist, secured a postponed hearing at which he could present his side of the matter. This was held in the Senate Chamber. Dozens of labor leaders from all over Connecticut were present, and Donahue made one of his best speeches, really a fine effort, though he did throw in something about a labor war and intimated a bit of a threat. But he had made an impression when he concluded. He had condemned the trade school in strong terms and thrown in for good measure something about the time when he worked for Thomas A. Edison.

After he finished, Senator Luther asked him a question or two of a general nature, and then said:

"I wonder, Mr. Donahue, if you and your unions would object to this scheme if each town were left to decide for itself whether it should have a trade school or not."

Donahue looked at him.

"You mean if the referendum were a part of the proposition?" he asked.

"Yes," replied Dr. Luther. "I mean if no school was established unless the people voted to have it."

"Such a provision would wipe out all our objection to it," said Mr. Donahue, drawing himself up. "The unions always stand for the referendum."

"Then you'd have no objection whatever to trade schools that way?"

"Certainly not." This very emphatically.

"Well, Mr. Donahue," Dr. Luther concluded, "I think if you'll read this bill you've argued so ably against, you'll find precisely that provision in it." He couldn't resist a quiet smile at Donahue's confusion.—*Boston Transcript.*

DR. LLOYD'S RETURN.

A TELEGRAM received at the Church Missions House, June 28th, announces the safe arrival of the Rev. Dr. Lloyd, the Rev. Dr. Alsop, and Mrs. Lloyd and Mrs. Alsop at San Francisco on the preceding day. Owing probably to inability to secure passage on the following steamer, the deputation was unable to spend the time in Honolulu it had planned to give to that mission. Dr. Lloyd expects to reach New York about July 15th.

THE ALBANY SUMMER SCHOOL.

THE SECOND SESSION of the Summer School for the clergy was held at Albany, N. Y., the last week in June, from Monday afternoon to Friday afternoon. Three lectures were given each morning and one each afternoon and a conference was held each evening, the lecturers representing four of our theological seminaries. Dean Barry, the President of Nashotah, gave two lectures on "The Relation of the Church to Modern Thought, With Regard Especially to Questions of Science, of Biblical Criticism, and of Sociology." Dr. Kellner of Cambridge School kindly took the place of Dr. Nash, whose presence was a great inspiration last year, and who was only prevented from lecturing again this year by serious illness. Dr. Kellner gave four most instructive lectures on the Book of Job. From Philadelphia came Dr. Ayer, with two lectures on "The Development of National Churches," and on "The Legal Aspect of the English Reformation." Dr. Hart of Berkeley School gave three helpful lectures on the Prayer Book, treating liturgically and spiritually of the Eucharistic office, the Order for Morning and Evening Prayer, and the Litany. Dean Slattery of Faribault charmed his hearers with the beauty as well as the suggestive thought of three lectures on "The Expectation of a Future Life." These were all new lectures this year. Bishop Hall followed up his course of last year on "Preaching by Hints of Pastoralia," specially dealing with the individual ministration (formal and informal) of a priest to the sick and whole. The Coadjutor of Albany, Bishop Nelson, opened a conference one evening, on some practical questions connected with reunion and the relation of the Church to ministers of other religious bodies.

Another evening, Dr. Goodwin, deputy commissioner of education of the State of New York, read an exceedingly valuable paper on the "Absence of Religious Instruction from Our Public Schools," the consequence to be apprehended therefrom, and the possible reminders that might be applied. In the discussion which followed, the Rev. Thornton F. Turner gave an interesting account of the week-day school of religious instruction carried on at Calvary Church, New York. Another evening the Rev. Walter C. Clapp gave an account of the work of the Church in the Philippine Islands. Each evening there was a general discussion on the subject introduced by the appointed speaker.

The buildings of St. Agnes' School were kindly placed at the disposal of the clergy, both for the lectures and for living purposes, while the daily Eucharist and morning and evening prayer were attended in the Cathedral. Some 40 clergymen from ten different dioceses were in attendance, and it was the general feeling that the advantages and possibilities of the school only needed to be more widely known for a much large number to be attracted. The gratitude not only of those attending, but of the Church generally, is due to Dean Talbot, to whose enterprise and care the existence and success of the school are due. The following resolution was unanimously passed.

"The men assembled at the Albany Cathedral Summer School, extend to Dean Talbot, Canon Schlueter, and all the lecturers, an expression of their gratitude for their appreciation of the opportunities provided for them here. To Dean Talbot as the head and executive of the school, they tender especially their thanks, recognizing that to him it is chiefly due that such a school is possible at all. And they record their emphatic approval of the plan of it, and their admiration of the manner in which it has been carried out."

INTERESTING LAW FETE.

AN EXHIBITION of Colonial, Revolutionary, and Civil War relics was a feature of the lawn fete held on the afternoon and evening of June 27th, on the grounds of St. Michael's Church, Germantown, Pa., upon which site formerly stood the famous monastery and chapel of the Hermits of the Wissahickon, the ancient graves having been preserved in the present chancel. Most of the relics and exhibits are the property of the rector of St. Michael's, the Rev. Allan Harris Hord, a direct descendant of the original owners. The proceeds of the entertainment are to be added to the parochial offerings of the M. T. O.

A PLEASANT HOME COMING.

IN ANTICIPATION of the return to his parish of the Rev. R. H. Peters, the parishioners of St. Luke's, Kalamazoo, Mich., have put the rectory in a thoroughly good and comfortable condition, giving it a complete renovation within and without. The Rev. Mr. Peters was recently married in Louisville, Ky., and on his return a largely attended reception was held in honor of himself and

bride by the parishioners. Many citizens of Kalamazoo were present to attest the high regard in which Mr. Peters is held by the community in general.

SAD AFFLICTION OF DR. McCONNELL.

ELLICOTT MCCONNELL, son of the Rev. Dr. S. D. McConnell, former well known rector of St. Stephen's Church, Tenth and Chestnut Streets, Philadelphia, succumbed to an attack of typhoid fever in the Pennsylvania Hospital on Friday, June 28th. He was 33 years of age, a graduate of Cornell University, and a mechanical engineer, having served on the Naval Engineer Corps during the Spanish-American War. The burial was held from St. Stephen's Church on Monday, July 1st, by the Rev. Dr. Grammer, the Rev. E. S. Snively, and the Rev. Jos. L. Miller officiating.

ONE HUNDRED AND FORTY-SEVENTH ANNIVERSARY.

ON SUNDAY, June 23d, Christ Church (Old Swedes'), Bridgeport, Montgomery County, Pa., Rev. Chas. W. Stocking, D.D., rector, observed its 147th anniversary. The church, which is picturesquely situated on the banks of the Schuylkill River, was dedicated June 24th, 1760. Many of the direct descendants of its original members still worship within its sacred walls, and in the old churchyard encircling it sleep the dead of five generations. The present king of Sweden visited and worshipped in the church during the centennial in 1876, and some time after presented the church with a beautiful font. Considerable improvement and progress in a Churchly way has been made during the present rectorship.

GIFTS TO ST. JAMES', KEENE, N. H.

ST. JAMES' CHURCH, Keene (Rev. J. S. Littell, rector), has received by bequest of Mr. and Mrs. Julius N. Morse, the Morse home and a large lot, well situated, and $1,000 toward endowment. The vestry is to remodel the house for a rectory. The Rev. Edward A. Renouf, D.D., rector emeritus of St. James', Keene, has given to the church a handsome new organ in memory of Mrs. Renouf, who died a year ago. It is expected that September will see the organ in place.

A WOODEN WEDDING.

THE REV AND MRS. E. H. J. ANDREWS of Palestine, Texas, celebrated the fifth anniversary of their marriage on June 25th, in honor of which event the guilds of the parish united in giving a complimentary reception on the rectory grounds. The grounds were prettily illuminated for the occasion; an orchestra was stationed among the trees, and cool refreshments were served by the chorister girls. Mr. A. R. Howard, senior warden, read an anniversary poem which had been written by "Rose Martine," and Mrs. I. S. Dallam, president of the Woman's Guild, in a few well-chosen and happily-expressed words, congratulated the celebrating couple, presenting them, in the name of the parishioners and other friends, with a large wooden bowl full of roses and five-cent pieces, and expressing the hope that they would be there to receive a silver bowl on their twenty-fifth anniversary. Incidentally, she mentioned the fact that the Rev. Mr. Andrews was their first rector to bring a bride to the parish; also, that he had solemnized more marriages in the parish than had any former minister.

FIFTIETH YEAR OF OCCUPANCY.

THURSDAY, June 27th, was a notable day in the annals of St. Mark's Church, Pittsburgh, Pa., as on that date was observed the fiftieth anniversary of the occupancy of their present church building. At six and at eight o'clock in the morning there were celebrations of the Holy Communion, the Rev. J. G. Cameron and the Rev. Joseph Sheerin, former pastors, officiating. The festival service took place in the evening at eight o'clock, Bishop Whitehead presiding, and consisted of Choral Evensong, with a sermon by the Rev. J. R. Wightman, rector of the Church of the Redeemer, Pittsburgh, commemorative of the Three Hundredth Anniversary of the first celebration of the Holy Communion according to the Anglican rite at Jamestown, Va.; in connection with the history of the fifty years of parish life. Short addresses were made by the Rev. Messrs. Cameron and Sheerin. Other clergymen present were the Rev. Alfred Izon, of Greenville, who became a candidate for the ministry from St. Mark's parish; the Rev. Messrs. Danner, Beavin, Alexander, and Eames, of Pittsburgh, and the clergyman officiating in the parish, the Rev. R. N. Meade. At the close of the service a reception was held for the Bishop and visiting clergymen in the parish house. The corner-stone of the church was laid on April 7th, 1855, but the first service was not held in the church until 1857, and the church was consecrated on April 1st, 1862. Among the persons present in the congregation were a member of the first Confirmation class, and a lady 82 years of age, who has been a communicant of the parish since its inception.

MEMORIAL TABLET.

AT TRINITY CHURCH, Baraboo, Wis., on Tuesday, June 25th, the Bishop of Milwaukee blessed a tablet erected by Spaulding of Chicago, inscribed as follows:

TO THE GLORY OF GOD
and
In Loving Memory of
SAMUEL BARRETT COWDREY
A Devoted Priest in the Church of God, under whose administration
This House of God was Builded
1880 Rector of this Parish 1892
Departed this Life in Peace, May 18, 1903. He led them with a faithful and true heart, and ruled them prudently with all his power.
"Grant Him Eternal Rest, O Lord, and May Light Perpetual Shine Upon Him."
Placed here by his devoted wife.

The wording of the inscription was written out by the late Bishop Nicholson, who was

COFFEE COMPLEXION

Many Ladies Have Poor Complexion from Coffee.

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

"I formerly had as fine a complexion as one could ask for.

"When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it in place of coffee.

"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that coffee caused the trouble."

Most bad complexions are caused by some disturbance of the stomach and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. Postum furnishes certain elements from the natural grains from the field that Nature uses to rebuild the nervous system and when that is in good condition, one can depend upon a good complexion as well as a good, healthy body. "There's a Reason." Read "The Road to Wellville," in pkgs.

PIMPLES AND BLACKHEADS

Are Caused by Clogging of the Pores or Mouths of the Sebaceous Glands.

The plug of sebum in the center of the pimple is called a blackhead, grub, or comedone. Nature will not allow the clogging of the pores to continue long, hence inflammation, pain, swelling, and redness; later pus or matter forms, breaks, or is opened, the plug comes out, and the pore is once more free. Treatment: Gently smear the face with Cuticura Ointment, the great Skin Cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water, and bathe freely for some minutes. Repeat this treatment morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable.

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Personally conducted N. E. A. excursions and teachers' special trains.
Fred Harvey meals. Block signals.

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THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer: i, for the dying; ii, for the repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer,

MR. T. E. SMITH, Jr., Akron, Ohio.

SCRIPTURE CARDS

We have just placed in stock a new package of Scripture Reward Cards for Sunday School use. The package contains 60 cards, copies of the best paintings, from the favorite subjects of the Old and New Testaments, with the scripture narrative printed on the back. The cards are printed in colors. Size of card, 3 x 4 inches, and sold at 40 cents per package of 60 cards (no two cards alike), postpaid.

We also carry a large line of other cards in stock, a list of which will be sent on application.

The Young Churchman Co.
Milwaukee, Wis.

consulted about it at his last visitation to the parish.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Gift to St. Luke's, Ft. Collins.

ST. LUKE'S, Fort Collins (Rev. T. J. Crowe, rector), has been given a handsome brass credence, made by Gorham. The credence, given by Mrs. J. B. Arthur, is in memory of her husband, who was for many years a vestryman of St. Luke's. The parish has purchased a lot, near the Agricultural College, on which it is hoped a large and handsome church will soon be erected. The business portion of the city is growing around the present church, making it necessary to move nearer the residence part of the city.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Diocesan Notes.

THE REV. LUCIUS MARTIN HARDY, rector of Christ Church, Pomfret and Archdeacon of New London, is slowly recovering from a long and severe illness.

THE CORNER-STONE of the "George Newhall Clark Memorial Chapel," at the Pomfret School, Pomfret, was laid by the Bishop of the diocese, on Prize Day, June 19th. The principal of the Pomfret School is Mr. William Beach Olmsted, a brother of the Bishop of Colorado.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

News from the Diocese.

THE MEMBERS of Miriam Chapter, Order of the Eastern Star, attended service in St. Timothy's, Howard Avenue, Brooklyn (Rev. Chas. Brown), on Sunday evening, June 23d. There was special music, and the rector delivered an interesting address.

THE REV. HARRY HANDEL, fire chaplain, was the preacher at the evening service, June 23d, in Calvary Church, Bushwick Avenue (Rev. Jno. Williams, rector).

ON SUNDAY EVENING, June 23d, a large body of the Knights of St. John and Malta attended service in St. Mark's, Adelphi Street (Rev. Spencer S. Roche, rector).

ON TUESDAY EVENING, June 25th, the (choir of Grace Church, Conselyea Street (Rev. W. G. Ivie), united with the choir of All Saints' Church, Morris Park, in rendering a special musical service.

AT THE Church of the Transfiguration, Freeport (Rev. Pelham Bissell), the preacher on Sunday evening, June 23d, was the Rev. Dr. John J. Bacchus, rector of the Church of the Incarnation, Brooklyn.

A LARGE body of Free and Accepted Masons attended service in Christ Church, Port Jefferson, on Sunday afternoon, June 23d.

AT THE Church of the Ascension, Rockville Centre (Rev. G. W. McMullen), on Sunday evening, June 23d, the Rev. Walter C. Clapp addressed a large congregation on the subject of Philippine Missions. Father Clapp was largely instrumental in organizing

One of the Important Duties of Physicians and the Well-Informed of the World

is to learn as to the relative standing and reliability of the leading manufacturers of medicinal agents, as the most eminent physicians are the most careful as to the uniform quality and perfect purity of remedies prescribed by them, and it is well known to physicians and the Well-Informed generally that the California Fig Syrup Co., by reason of its correct methods and perfect equipment and the ethical character of its product has attained to the high standing in scientific and commercial circles which is accorded to successful and reliable houses only, and, therefore, that the name of the Company has become a guarantee of the excellence of its remedy.

TRUTH AND QUALITY

appeal to the Well-Informed in every walk of life and are essential to permanent success and creditable standing, therefore we wish to call the attention of all who would enjoy good health, with its blessings, to the fact that it involves the question of right living with all the term implies. With proper knowledge of what is best each hour of recreation, of enjoyment, of contemplation and of effort may be made to contribute to that end and the use of medicines dispensed with, generally to great advantage, but as in many instances a simple, wholesome remedy may be invaluable if taken at the proper time, the California Fig Syrup Co. feels that it is alike important to present truthfully the subject and to supply the one perfect laxative remedy which has won the appoval of physicians and the world-wide acceptance of the Well-Informed because of the excellence of the combination, known to all, and the original method of manufacture, which is known to the California Fig Syrup Co. only.

This valuable remedy has been long and favorably known under the name of—Syrup of Figs—and has attained to world-wide acceptance as the most excellent of family laxatives, and as its pure laxative principles, obtained from Senna, are well known to physicians and the Well-Informed of the world to be the best of natural laxatives, we have adopted the more elaborate name of—Syrup of Figs and Elixir of Senna—as more fully descriptive of the remedy, but doubtless it will always be called for by the shorter name of Syrup of Figs—and to get its beneficial effects always note, when purchasing, the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package, whether you simply call for—Syrup of Figs—or by the full name—Syrup of Figs and Elixir of Senna—as—Syrup of Figs and Elixir of Senna—is the one laxative remedy manufactured by the California Fig Syrup Co. and the same heretofore known by the name—Syrup of Figs—which has given satisfaction to millions. The genuine is for sale by all leading druggists throughout the United States in original packages of one size only, the regular price of which is fifty cents per bottle.

Every bottle is sold under the general guarantee of the Company, filed with the Secretary of Agriculture, at Washington, D. C., that the remedy is not adulterated or misbranded within the meaning of the Food and Drugs Act, June 30th, 1906.

CALIFORNIA FIG SYRUP CO.

San Francisco, Cal.

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London, England.

the Church of the Ascension while engaged in mission work on Long Lsland, more than twenty years ago.

AT GRACE CHURCH, Riverhead, a vested choir of thirty voices made its appearance for the first time on Sunday, June 23d. The choir was organized in February and has since been drilling under the direction of Mr. A. C. Christianson of Mattituck.

THE ALTAR GUILD of St. Luke's, Sea Cliff (Rev. William R. Watson), recently presented the church with a set of beautiful and costly altar, lectern, and pulpit covers, together with a burse and chalice veil, made by the Sisters of St. Mary.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Burial of Edward Johnson.

THE REMAINS of the late Edward Johnson, who entered into rest January 18, 1906, were brought to Belfast from Boston, June 22nd, and placed in the family tomb which has just been completed at Grove Cemetery. The tomb was consecrated, and the committal service conducted, by the Rev. Henry Jones of St. Thomas' Church, Camden, in the presence of the members of the family.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Personal and Other Items.

ON TUESDAY, June 25th, in Chatfield, the Bishop united in marriage the Rev. Philip K. Edwards, rector of the parish, and Miss Isabel Cole.

MR. ALFRED G. WHITE, a candidate for the ministry from this diocese, and attending the General Theological Seminary, will hold services in St. Luke's, Hastings, during the summer, or until a rector should be called.

THE REV. ISAAC HOULGATE is holding services at Morristown and Warsaw during the summer, and has arranged to have the church at Shakopee kept open through the kindness of a lay reader.

IT IS WORTHY of interest to know that on the occasion of a visit by the Bishop to Slayton, that this is the first visit a Bishop has made to this town since Bishop Whipple went, over twenty years ago. This mission has been practically dead for all these years, but through the efforts of the Rev. W. H. Knowlton it has come to life once more, and when the Bishop was there, he blessed the church, which has just been entirely reconstructed. At the same time he visited another mission, started by Mr. Knowlton, and now under the care of the Rev. Robert Ten Broeck, namely, Wilmot. This was the first time a Bishop had ever been in the town.

THE BOARDS of the various schools and organizations of the diocese have been holding their annual meetings this past week, and the financial reports from all are most satisfactory. At the meeting of the board of St. Mary's Hall, Faribault, it was announced that Mrs. H. T. Welles of Minneapolis has given $7,000 for the maintenance of the Cornelia Whipple scholarship. At the same meeting it was also announced that Miss Mason of Boston, who loaned Bishop Whipple $20,000 to erect the first St. Mary's Hall, would, upon her death, cancel the debt.

THE WIFE of the Rev. William Wilkinson passed to her rest last week, after several weeks of intense suffering. A sweet and loving, yet unassuming nature, she bore with much patience her terrible affliction. The burial services were held in St. Mark's, Minneapolis, the services being conducted by the Rev. Messrs. Haupt and Hills, and all the clergy who were in town being present.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

New Rectory to be Built.

ST. LUKE'S, Charleston, has recently acquired a house and lot adjoining the church for a rectory. This commodious house has been thoroughly modernized and repaired and repainted. The people have worked very efficiently to accomplish this, following the advice of the Bishop Coadjutor. The Rev. F. A. Foxcroft has lately been called as rector of the parish.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Lectures at Port Clinton.

THE REV. EDW. S. DOAN, rector of St. Thomas, Port Clinton, delivered the lectures on the Passion Play in connection with the moving pictures given in the Opera House on that religious drama recently, in Port Clinton. There were 1,400 people in all who attended these lectures. Friday afternoon was special for the children of the town and there were 300 children in attendance. Mr. Doan drove home the great truths of the Incarnate life of our blessed Lord from the Annunciation to the Ascension. He is to deliver the same lectures soon at Oak Harbor, where he organized a mission two years ago.

CANADA.

News from the Dioceses.

Diocese of Quebec.

BISHOP DUNN sailed for Liverpool, June 21st, for a vacation in England.—AT THE meeting of the Corporation of Bishop's College, Lennoxville, June 19th, the principal, the Rev. H. de B. Gibbins, tendered his resignation, giving ill health as his reason. After the resignation was accepted, and the question of a successor discussed, it was agreed that a Canadian should be appointed. At a later meeting the Rev. Professor Parrock, for some years on the staff of the University, was appointed principal. Professor Parrock came out from England some years ago as tutor to the sons of Bishop Dunn. The past year has been a most successful one for Bishop's College School, as the accounts given at the closing exercises, June 19th, showed. The Bishop Coadjutor of New Hampshire, the Rt. Rev. Dr. Parker, preached at the service in the college chapel, which preceded the dis-

GETTING READY

Feeding Ahead of Hot Weather.

"Not quite so much meat in springtime; use the cereals, as they heat the blood less." Seasonable advice from an old practitioner.

If one uses some care as to food, the hot weather will be passed as comfortably as any season. In fact, a person possessed of a perfectly balanced set of nerves can be happy and comfortable under most any conditions.

The truest food for building up the nervous system to a perfect condition is Grape-Nuts. The makers are skilled in their art, and knowing that nature fills the brain and nerve centres with a soft gray matter which is used up more or less each day and must be replaced (or nervous prostration sets in), and also knowing that this gray matter is made by the combination of albumen and phosphate of potash, they select the parts of the field grains that contain the needed materials, manufacture them into a delicious food, ready cooked, predigested, and of a fascinating flavor.

The use of Grape-Nuts quickly proves that it really does rebuild and strengthen the nervous system in a most certain manner. Sold by all first-class grocers and in daily use in hundreds of thousands of the best families all over the world. "There's a Reason." Read "The Road to Wellville," in pkgs.

Help the Horse
No article is more useful about the stable than Mica Axle Grease. Put a little on the spindles before you "hook up"—it will help the horse, and bring the load home quicker.
MICA AXLE GREASE
wears well—better than any other grease. Coats the axle with a hard, smooth surface of powdered mica which reduces friction. Ask the dealer for Mica Axle Grease.
STANDARD OIL COMPANY
Incorporated

STORIES OF GREAT

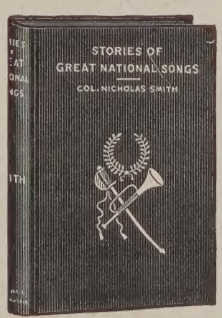
NATIONAL SONGS

By COLONEL NICHOLAS SMITH

12mo cloth, gilt top, illustrated. $1.00 net; postage 10 cents

BEING a complete and comprehensive account of the origin and influence of the National songs and battle hymns.

Colonel Smith has placed every patriotic American under obligations to him for compiling this excellent work, which throws light upon each of the celebrated airs associated with our national sentiments and traditions. On the list of anthems of which he treats are: "Yankee Doodle," "Hail Columbia," "Star Spangled Banner," "Battle Hymn of the Republic," Columbia, the Gem of the Ocean," "My Country, 'Tis of Thee," "Dixie," and many others. Besides our American national songs, Col. Smith also touches upon those of England, France, Germany, and Spain. This volume should be placed upon the shelves of every American library in order that future generations may be made familiar not only with the exquisite airs themselves, but also with the circumstances under which they are produced.—*Atlanta (Ga.) Constitution.*



The Young Churchman Co.
Milwaukee, Wis.

tribution of prizes. A memorial service was held in Bishop's College chapel for the late Principal Waitt, who died a little more than a year ago.—THE next meeting of the deanery of Sherbrooke will be held at Lennoxville, October 8.—SOME correspondence was published, June 18th, as to the statement made by Principal Gibbins before the Diocesan Synod as to the position of the Confraternity of the Blessed Sacrament in the University of Lennoxville. Professor Allnatt, Dean of the faculty of theology, said in his letter that he had studied the manual of the organization, and, save prayers for the dead, finds none of those things whereof the Confraternity is accused. Only one professor and two students in the University are members of the society referred to.

Diocese of Ontario.

THE Woman's Auxiliary was commended by the diocesan Synod, meeting in Kingston, June 20th, for the valuable aid rendered to the Synod in its work.—THE public missionary meeting in the Synod Hall in the evening was very largely attended.—THERE was a very good attendance of presidents and delegates at the annual meeting of the diocesan W. A. in Kingston, the first week in June. The session opened with a choral Communion service in the Cathedral on the first day. The thank-offering was given to the Widows' and Orphans' fund of the diocese.

Diocese of New Westminster.

THE diocesan branch of the Woman's Auxiliary has undertaken to raise $1,000 this year, towards the Bishopric Endowment fund. A gift of two thousand pounds from an anonymous donor in England, has been received for the Kootenay Bishopric Endowment Fund.—BISHOP DART held an ordination in Holy Trinity Cathedral, Vancouver, on Trinity Sunday.

Diocese of Caledonia.

THE meeting of the diocesan Synod will be held at Prince Rupert, August 6th.

The Magazines

THE *Nineteenth Century and After* for June contains seven articles on the far East and two on Ireland. The other seven are of more general interest. Americans would care particularly for "The 'White Flag' in Jamaica," by Ian Malcolm, which relates to the resignation of Sir A. Swettenham as Governor of Jamaica. "The Church Difficulties in France from a French Point of View," is of interest, as are also the articles on the "Wandering Jew" and "Children's Competitions," by Eva M. Martin.

JOURNALISTIC timeliness and well-considered variety characterize the July issue of the *Atlantic*, though stress is laid particularly on government and politics. In "The Power that Makes for Peace," by President H. S. Pritchett of the Institute of Technology, we have a singularly vigorous and penetrating article, and in Samuel P. Orth's "Government by Impulse," an essay in which, among other things, American campaign tendencies are exposed. Isaac A. Hourwich deals impressively with the tremendous forces for good and for evil at strife in Russia. More local is "David Spencer's" account of the recent School Reform in Boston, which has proved to be a permanent administrative success. There are three literary essays of note. Edward Dowden's "Cowper and William Haley" is a brilliant study of the poet's friend and biographer. Prof. Edwin Mims of Trinity College, Durham, N. C., summarizes the life and writings of that versatile and charming Southern man of letters, Thomas Nelson Page.

BLACKWOOD'S *Edinburgh Magazine* for June contains the continuation of "A Subaltern of Horse," and "Leaves from an Old Country Cricketer's Diary," and the usual short stories and political notes. The most entertaining article is "Sham and Supersham," a scathing paper on George Shaw, which is richly deserved.

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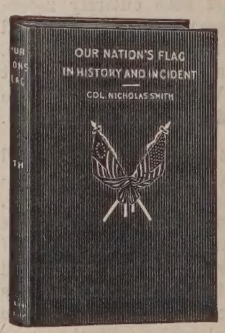

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